TRANSFORMATIONAL LEADERSHIP TO FACILITATE A CONGREGATION'S SPIRITUAL REVITALIZATION

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ABSTRACT

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The context is Progressive Morningstar Baptist Church in Jackson, Mississippi. Transformational leadership is lacking which is causing spiritual stagnation. The hypothesis statement is if the church participates in a six-week study on spiritual revitalization, its members will exhibit renewed enthusiasm and engagement in ministry that demonstrates spiritual revival in the life of the congregation. The research model was qualitative. The research instruments were pre- and post-surveys, journal entries, and semi-structured interviews. Expected outcomes include enhanced spiritual engagement, increased attendance, a sense of community, and improved commitment to the church to ensure long-term vitality of the congregation.

ACKNOWLEDGEMENT

To my godfather, John Brinson, thank you for guiding me onto a path that broke barriers and changed the course of my journey. Your wisdom and encouragement have been a beacon of strength and direction.

To my family and friends, thank you for your unwavering support, prayers, and belief in me throughout this endeavor. Your love has been the foundation that has carried me forward.

A special thanks to my mentors, Dr. George Parks, Jr. and Dr. Jamison Hunter. Your commitment to our learning community and your leadership have made an indelible impact on my growth as a scholar and leader. This work stands on the shoulders of all who have helped, inspired, and walked this path with me. Thank you.

DEDICATION

This project is dedicated to my beloved children, Haylee, Denver, and Terrick, Jr. Your love and light continue to inspire me each day, and I am grateful for the joy you bring into my life.

INTRODUCTION

Transformational leadership is vital in revitalizing congregations by fostering spiritual renewal, purpose, and commitment through leadership development and tailored activities. Church leadership is essential to ministry and mission because it has a big impact on people's devotion to the church. One important theory, transformational leadership, was first presented by James MacGregor Burns and emphasizes raising followers' awareness of organizational goals, encouraging selflessness, and elevating their needs to a higher level. Examples of transformational leadership are revealed in the Book of Ezekiel, which also offers insightful teachings on motivation, leadership, and the role that spiritual leadership plays in bringing about change. The prophet Ezekiel compiled the Book of Ezekiel during the Babylonian exile in the sixth century BCE, and it is a significant work in both the Hebrew and Christian Old Testaments. The research uses several chapters to demonstrate how transformational leadership based on biblical, historical, theological, and interdisciplinary foundations can be integrated to enable spiritual revitalization. A section that addresses the project analysis is also part of the discussion.

The discussion starts with chapter one on synergy. The primary arguments made in this chapter are that Progressive Morningstar concentrates on using outreach and resources to meet the needs of the community, and the church should not be inwardly

centered. Furthermore, a synergy based on communication, cooperation, and trust between pastors and congregations is essential for effective ministry.

In the second chapter, the discussion centers on biblical foundations whereby there is the exploration of the theological importance of divine restoration and judgment in Ezekiel's prophecy, emphasizing Israel's exile, Yahweh's sovereignty, and covenantal devotion as the results of disobedience. Additionally, it examines the resurrection of dry bones as a representation of Israel's rebirth, highlighting Yahweh's eschatological restoration, divine strength, and dominion over life and death. The intention is to demonstrate how these themes represent Israel's desire for both spiritual and physical restoration, as well as God's supreme sovereignty.

The third chapter incorporates "Ninety-Five Theses" by Martin Luther, which mainly condemned the Catholic Church for departing from fundamental Christian beliefs and contested the sale of indulgences, which are discussed in this chapter. His central claim was that salvation is obtained only by faith and not by material gifts or ceremonial observances. The chapter further addresses Luther’s subsequent writings, including "On the Babylonian Captivity" and "To the Christian Nobility."

In chapter four, the theological foundations are addressed by examining the theoretical underpinnings of renewal theology, stressing the transformational nature of salvation by the work of the Holy Spirit, and exploring its biblical and historical foundations. It draws attention to important theological points, such as the Trinity's role in the Spirit and how it affects the Church. The chapter also discusses the application of Renewal Theology in the real world and discusses current issues, such as criticism of subjectivism and the movement's shifting ecumenical stance.

Interdisciplinary foundations are discussed in chapter five through the exploration of the ideas of transactional and transformational leadership while highlighting their ethical implications. It highlights the differences between various models of leadership while placing a strong emphasis on moral principles and useful results. The chapter also explores the consequences of transformational leadership, emphasizing how it affects ethical conduct and changes society. The impact of various leadership theories on interactions between leaders and followers as well as the efficacy of organizational leadership are also covered. There is also a section where there is the integration of the key foundations through the exploration of transformational leadership through biblical, historical, theoretical, and interdisciplinary lenses. The section offers a comprehensive view of transformational leadership's influence on ethics, motivation, and community development.

Lastly in chapter six, the discussion of the project analysis by stressing analytical approaches like SWOT and risk assessment to real-world projects. The integration of different methodologies to evaluate project viability and performance in a comprehensive manner is covered in this chapter. It covers frequent issues encountered during analysis and goes over case studies showing real-world applicability. The chapter focuses on new developments in technology and trends that affect project management techniques.

CHAPTER ONE

MINISTRY FOCUS

Introduction

I, Terrick Derell Williams, was born on December twenty-six in Cleveland Mississippi. I am the fourth child of Johnnie Mae Williams. My parents never married. Her several relationships produced six children, four girls and two boys. I am a product of a single mother. As a kid, I did not realize the weight that was put on my mom to raise me and my siblings. As an adult, I can look back and I am amazed at my mom's grace and perseverance. God allowed me to be born into the ideal Christian home. My mother took me to church two times a week, had family devotionals, prayed before every meal, and set impeccable examples for me and my siblings to observe and follow. She taught us about God, and through her I learned about God's grace, forgiveness, patience, and love. I remember every Sunday morning being told "wake up and prepare for church." It was six of us with only one bathroom, so you can imagine how the chaos of getting dressed. My mother made sure we had a knowledge of God early. She insisted that we attend Bible class, Sunday school and ensured that we were actively involved in the church; she would ask us to recall what we learned.

I attended public school in the Cleveland School District, where at the time, God was strictly enforced into our daily learning within the daily announcements, sporting

events, and routine assembly program. While in school, my mother made sure I was able to participate in sports, including football, basketball, the marching band, and various other extracurricular activities of my choice. Although she was unable to afford many of the necessities needed for my future, many key educators were invested into my spiritual and extracurricular journey including, Mrs. Maggie Crawford, my guidance counselor, Mr. Charles Brady, my football coach, and the Greatest Of All Times, (GOAT), Mr. John Brinson. These individuals along with my mother made sure I attended church and remained grounded with God.

Throughout my high school journey, I continued to attend church and remained actively involved, while maintaining high scholastics in academics and sports. While in high school, I was offered a full athletic scholarship to attend multiple colleges and universities in Mississippi; yet I was unsure what career aspirations I wanted to pursue. I knew I wanted to become successful. It is important to evaluate the journey I had to endure to get to this point. I stated earlier that my mother was a single parent of six children with no help from any of our fathers. My childhood presented many challenges. There were times when my mother did not have the resources to provide for all six of us. I can recall having to count the chicken pieces to ensure everyone had a fair portion. Nobody had to tell me we were poor; I knew it.

My journey to the Progressive Morningstar Baptist Church had nothing to do with me but everything to do with God. I was asked to participate in a seven last sayings service in Jackson, Mississippi April 2019. I was having problems with the leadership of the church I pastored at that time. I knew it was time for me to move on from Pleasant Green Baptist Church, but I was not actively trying to take my exit. After I completed my

sermon, a guy by the name of Pastor Willie Tobias started asking me a series of questions. I did not know Pastor Tobias, so I felt uncomfortable with the questions he was asking. When he concluded his questions, he asked if he could recommend me to a church and I responded emphatically, “yes.” After a careful search and countless interviews, I was elected as the senior pastor of Progressive Morningstar Baptist Church.

Being called to Progressive was a big deal to me and my family. We were excited about being at a church where we could do ministry without conflict. Pleasant Green Baptist Church was a family church in which one or two people made all the decisions. This made it very difficult to lead the congregation because I always experienced some form of conflict from the leaders. I was able to manage the conflicts and disagreements because of mentorship. I had good leaders around me to help me remain focus on my pastoral duties and loving God’s people. I believe it is important to have mentors to effectively lead our churches.

Context

The context for the Doctor of Ministry Project is the Progressive Morningstar Baptist Church of Jackson, Mississippi. The church is in the urban area of Jackson located at 3677 Robinson Road. This twenty-year-old church was organized by Reverend C. W. Garrett. On Monday, August 27, 2021, at 7:00 p.m. a meeting of approximately twenty-five concerned members of Morningstar Baptist Church was held. The meeting convened at Golden Christian Center on Medgar Evers Blvd. The purpose of the meeting was to discern the direction of those in attendance concerning the future of Morningstar Baptist Church upon the resignation of Reverend C. W. Garrett as interim pastor.

Minister C. W. Garrett presided over the meeting. After prayer, Minister Garrett asked, "What is it you want to do?' The first response came from Sister Golden Montgomery who stated, "we should split." Minister Garrett then entertained the comments of several individuals both pro and con to the notion of splitting. After much consideration, it was agreed by a majority vote that a split should occur.

Among the things that were discussed was the name of the new church and the election of officers. The majority of those present agreed that the name of the new church would be the "Progressive Morningstar Baptist Church," and the new pastor should be C. W. Garrett. Brother L. C. Fortner would serve as deacon. Sister Regina Johnson would serve as church clerk. Sister Elaine King would serve as treasurer. All four individuals accepted their callings and appointments.

Discussion ensured regarding the establishment of the church bank account, and meeting place. No plans for either were finalized at that time. However, several subsequent meetings occurred to continuing the plans for the first worship service. At those meeting (held at the Pilgrim Missionary Baptist Church, 1446 Deer Park Street, Jackson, Mississippi, where Reverend Garrett served as pastor), numerous individuals then joined as members of the church. On Sunday, September 9th at 7:30 a.m. the first worship service of the new Progressive Morningstar Baptist Church was held. We met at the former Northern Hills Christian Academy on Manhattan Drive. Early on, a music ministry was formed, and Sister Colena Daniels served as director of the Music Ministry. The singing of the church choir energized each service, a host of excited persons were in attendance, and of course energetic preaching from the pastor.

During the invitation to discipleship, an average of twenty-five to thirty persons joined at each service. The church later relocated to the Collins Northside Chapel. This facility provided space for Sunday School classes as well as a fellowship hall. The first Sunday in November 2002, Pastor Garrett with his wife by his side, followed by the choir, officers, members and visitors marched into 3677 Robinson Road, Jackson, Mississippi, our present home. We now have a main chapel, youth chapel, auxiliary building, four kitchens and a gymnasium, with ample space for a flea market, carnival, aerobics classes and Vacation Bible School. Progressive is truly a community church "Changing Lives for Christ." Progressive Morningstar is not a big church, but we are a growing church. The weekly attendance pre-Covid was about 200 now we see about seventy-five to one hundred people on Sundays.

Mississippi is a state in the Southeastern region of the United States, bordered to the north by Tennessee; to the east by Alabama; to the south by the Gulf of Mexico; to the southwest by Louisiana; and to the northwest by Arkansas. Mississippi's western boundary is largely defined by the Mississippi River. Mississippi is the thirty-second largest and the thirty-fifth most populous of the fifty states. Jackson is both the state's capital and largest city. Greater Jackson is the state's most populous metropolitan area, with a population of 591,978 in 2020. Mississippi has a very widely spread population with a density of approximately sixty-three people per square mile, which ranks thirty-second in the country.[1]

For many generations, people have been leaving the United States' rural areas and concentrating in urban areas, with only one in five people in the country classified as

[1] U. S. Census Bureau, "2020 Population and Housing State Data," https:/www.census/library/visualizations/interactive/2020-population-and-housing-state-data.html.

rural. However, Mississippi is a sharp contrast, as 51.2% still live in rural areas, which is the country's fourth largest rural population. There is only one city in the state with over 100,000 and that is Jackson. Only two other cities currently have a population of at least 50,000: Hattiesburg and Gulfport. The most populated counties are Hinds (239,479), but has been losing population since 2010), Harrison (205,027), and DeSoto (178,751) counties. Both Harrison and DeSoto counties have a substantial growth rate of over nine percent in each county. The median age of the Mississippi population is approximately thirty-six years of age. The state's gender ratio is split at 51.5% female and 45.5% male. In term of preferred religions across the state, 83% of the population is affiliated with a Christian based faith, 2% affiliate with a non-Christian based faith, and 14% have no affiliation with any religion.[2]

Most present-day Mississippi was part of Georgia until the south-central portions of Mississippi and Alabama were established as Mississippi territory, authorized by Congress in 1798 and agreed to by Georgia in 1802. In 1804, the territory was expanded to include the northern parts of the two future states. The Gulf Coast portions were added in 1812, although still in dispute with Spain until 1819. Mississippi was admitted as a State on December 10, 1817, with essentially its present boundaries. Like most states in the U.S., Mississippi enjoyed a population explosion through the nineteenth century. In 1800, numbers were recorded at 7,600 but just ten years later, those figures had increased by over 300% to 31,306. That was by far the biggest population spike in the state's history, but further significant growth saw the figures rise to 606,526 by 1850. By the twentieth century, the population of Mississippi had comfortably exceeded 1.5 million,

[2] U. S. Census Bureau, "2020 Population and Housing State Data," https:/www.census/library/visualizations/interactive/2020-population-and-housing-state-data.html.

and while growth has slowed in the modern era, the overall picture remains one of sustained growth. By 1930, numbers had already hit 12 million and continued expansion throughout the latter half of the twentieth century has left the Mississippi population in 2016 close to the three-million-dollar mark. Over the years, the big picture is one of population growth, but percentage rises on a decade-by-decade basis have fluctuated to a great extent and have therefore been a little hard to predict.[3]

Mississippi also has a slow growth rate. However, by the time of the next Census numbers should have comfortably exceeded three million and the only question is how far they can rise beyond that milestone. According to current projections, the Mississippi population will reach $3.15 million by 2023. Up until the 1930s, blacks Americans made up most citizens in Mississippi, and although that picture has changed, there is still a relatively large black community in the state. In 2010, Mississippi had the highest proportion of African Americans in the United States. Mississippi also has one of the highest rates of increase of its mixed-race population, which increased 70% from 2000 to 2012, even though the population of the state itself has not increased much. The state of Mississippi has many counties, and when looking at the population of each county, data shows that there have been more declines across the state than there have been population increases when tracking by county U.S. Census Bureau.[4]

Between the 2020 Census and data taken from 2018, there have been three counties that have shown significant population growth. This includes the northern county of Lafayette, which posted the highest growth of 11.76%, central Madison County

[3] U.S. Census, “People,” U.S. Census, https://www.Census.gov/quickfacts/MS.

[4] U.S. Census, “People,” U.S. Census, https://www.Census.gov/quickfacts/MS.

with 8.24% and southern Lamar County at 8.09%. Other counties that showed growth were mostly located in the southernmost and northernmost areas of the state. As far as population declines, almost every county along the western border of Mississippi saw decline. Other counties that showed decreased growth between 2015 and 2020 included Washington County at 5.77%, Sunflower County at 6.92%, and Holmes County at 5.46% U.S. Census Bureau.[5]

Mississippi is a largely agricultural state. The state was slow to invest in industry while cotton prices were high in the early modern era, but the state is undergoing efforts to develop its manufacturing sector. Mississippi is a poor state, but it is a major state for gambling. Although the exact origin of blues music is unknown, there is a good case to be made that it began in Mississippi. Music that was distinctly what we now call "blues" came about in the late 1800s or early 1900s in the Deep South. Blues combines traditional elements from African music, black American work songs and spirituals, and to a lesser extent folk music. Mississippi is the state that had a major impact on the development of the blues. Mississippi is home to B.B. King and countless of other blues singers David M. Jordan.[6]

Mississippi is arguably the most religious state in the United States. Eighty-three percent of Mississippians are members of a Christian faith, and 89% say that religion plays and important part in their daily lives. These numbers come second to those in Alabama and Louisiana. A Gallup poll-indicated that Mississippians come second only to people from Utah in terms of weekly church attendance. Mississippi has a few other

[5] U.S. Census, "People," U.S. Census, https://www.Census.gov/quickfacts/MS.

[6] S. A. King, "Blues," Mississippi Encyclopedia, https://mississippiencyclopedia.org/entries/blues/.

measures of religiosity in which it exceeds all other states. Mississippi has the nation's most churches per capita, and the country's largest Bible producer is in Mississippi.[7]

Mississippi was one of the largest slave states in the country, building up most of its economy around plantation agriculture. The Civil War disrupted the profitable (for slaveowners) economy, and much of the economic growth after the war is attributable to freed slaves who cleared land for farming and development. They were able to work to ownership of the land, and at its peak most farms were owned by black farmers. However, natural challenges, falling cotton prices, and racial enmity led to many of those farmers losing their farms by the 1930s and 1940s. The economic disparities and challenges in Mississippi contributed to making the state a hotbed of activity during the Civil Rights Movement. Most famously Mississippi saw the assassinations of Medgar Evers and Emmett Till.

Wilson County, located in the southwestern corner, had the most significant decline at 7.48%. For a little more than one hundred years, from shortly after the state's founding through the Great Depression, cotton was the undisputed king of Mississippi largely agrarian economy. Today, agriculture continues as a major segment of the state's economy. For almost four decades soybeans occupied the most acreage, while cotton remained the largest cash crop. In 2001, however, more acres of cotton were planted than soybeans, and Mississippi jumped to second in the nation in cotton production exceeded only in Texas.[8]

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[7] Credit Ninja Authors, "Mississippi Personal Loans," Credit Ninja, http://www.creditninja.com/personal-loans/mississippi/

[8] Quizlet, "Mississippi," Quizlet, Quizlet.com/413861220/Mississippi-flash-cards/.

The state abounds in historical landmarks and is the home of the Vicksburg National Military Park. Other National Park Service areas are Brices Cross Roads National Battlefield Site, Tupelo National Battlefield, and part of Natchez Trace. On August 29, 2005, Mississippi was hit by Hurricane Katrina, killing hundreds, mostly in Harrison County.

The Progressive Morningstar Church prides itself and continues to strive to be a ministry of purpose. We are striving to be a Matthew 28:19-20 church "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." As followers of Christ, our mission is to be disciples who make disciples. We believe the church is a way for followers of Jesus to act together as one body, with Jesus as the head, to fulfill the mission. We pride ourselves to be involved in every facet of the life of the believer. Holding true to this mission, Christ looked at the needs of the people, provided it, and then begun to preach out the good deeds.

The church today must live up to its true billing meeting the needs of the people. This is the aim of Progressive Morningstar to meet the needs of the people. We, staff leaders and key volunteers, encounter people hanging out on the street corners within the community. We put our focus on meeting the people's need instead of seeing the people as problems. It is our goal to get to know the people and learn about their lives so that we can minister to them and their families. We believe the church can play a vital role in assisting Christians to helping others by providing food bank.

These resources provide a place for people living in poverty can have their needs meet. We also have college ministry where local college students can come and get the essentials for dorm life. We provide paper towels, tissue, and food. It is very important to us not to be an inwardly focused church, but rather a church that seeks to mirror its community. The church is made up of God's people. It is our job to teach biblical doctrines so we all can be grounded in our faith. It is our prayer that the people who attend Progressive Morningstar are growing in their faith and feel the congregation meets their spiritual needs.

In most regions of Mississippi, this historically African American Protestants church is made up of a substantial, part of religious life. The groups in that category constituted more than a quarter of all religious adherents in all parts of Mississippi except the northeastern corner of the state and seven counties on the Gulf Coast. Those groups make up more than half of all religious adherents in twenty-two of Mississippi's eighty-two counties, primarily in the Mississippi Delta. The historically white Baptist groups, primarily the Southern Baptist, are important throughout the state. More than half of all church adherents in northeastern Mississippi and in several counties in south-central Mississippi are part of historically white Baptist groups. Religion has played significant, even crucial, roles in almost all the major issues in Mississippi history. From missionaries to Native Americans to frontier church and school-build into the growth of African American Christianity and the elaboration of a proslavery argument, religious beliefs and practices were central to many parts of life in colonial and antebellum Mississippi. White opponents of civil rights called on religion in multiple ways. Some tried to avoid civil rights concerns, saying the role of the church involved spiritual issues and not every day

secular questions. Others developed biblical justification for racial segregation and encourage the burning of churches that harbored activists.

Ministry Journey

At this stage of my life when I am twenty years of age, I was attending church twice a month, maybe. This was quite different from my early years when my mother made sure I attended church every week. I got involved in sports and other activities that sometimes caused me to have long Saturdays, so I would be given a pass on church. My mentor was not a church going man. He was one of those members who would write a big check a couple of times a year, but he rarely went to church on Sundays. Even though he did not attend church weekly, he encouraged me to be faithful to God and to church. He was a member of St. Peters Rock Baptist Church, and I attended United Baptist Church both located in Cleveland, Mississippi.

I became a Christian at the age of fourteen. My pastor, Dr. Sammie Rash, baptized me on a Sunday morning. I preferred having just my family and a few close friends there to witness the event. To my surprise, all my friends and teammates were there to cheer me. I was shocked because I had only told a couple of people about my baptism. I was always aware of God and God's power, but after my conversion, I felt a sense of belonging.

The Bible itself reveals what is important and essential to the Christian faith. These essentials for me are the deity of Christ, salvation by God's grace and not by works, salvation through Jesus Christ alone, the resurrection of Christ, the gospel, monotheism, and the Holy Trinity. These are the essentials that I understand and believe

are necessary to be a follower of Jesus Christ. This list would not be complete without the ingredient that binds everything together, faith. “Now faith is the assurance of things hoped for, the conviction of things not seen” (Heb.11:1). As a believer, I live by this verse with the understanding that we believe in a God we cannot see.

However, we see His work in our lives and all around us in His creation. We do all this through faith because we know that faith pleases him, “And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him” (Heb.11:6).

My faith was birthed out of my upbringing. I had been through the fire and experienced some dark days, but God was faithful in those times. Looking back on my childhood and on the people, God put in my life, my expression is eternal gratitude. When I accepted, my call to the ministry, I did not think I would become a senior pastor. I was okay with being on staff and being a present help to the senior pastor. God had other plans and there are still days when I am shocked that God is using me.

The knowledge I have gained from completing a Master of Divinity has changed how I conduct ministry. Ministry is not about how smart I am rather it is about meeting the needs of the people. I serve a church who is inwardly focused. The church only seems to be concern with the people inside the church. I have a passion for evangelism while my members can care less about reaching the masses. Another passion is to mentor leaders. Mentorship has been vital in my life and development as a leader. I believe that all leaders need a mentor.

A person to hold them accountable and someone they can share their struggles and private sins with. I do not know how my life would have turned out if I did not have

mentors to assist in leading and guiding me through the challenges of life. With the African American father being absent in many families today, I believe effective mentorship can fill the gap left my absent fathers. My ministry journey has not been sweet, but I am grateful for what God has allowed me to see and accomplish in this short amount of time. I guess the good part about this journey is that it is still being written, and I can feel the hand of God on me.

Synergy

To be effective as a leader and preacher, synergy between the church and me must align. I believe the church must be about meeting the needs of the community. I know that some churches are inwardly focused but to be the church we must be concern for the masses. While Jesus was on earth, Jesus Christ set the perfect example in leadership. Though Jesus was superior to Jesus' disciples, he treated them as equals. Jesus was kind to them and felt their needs.

There was a time Jesus washed their feet, a classic symbol of humility, but is the church emulating this? Are today's church leaders exhibiting this wonderful relationship between the Master and followers? No. Therefore, we must have ministries that teach the Word of God. If we focus on teaching the people and not entertaining the people, then maybe we can keep the people in the church.

It is my plan to implement a system that will prepare leaders by using mentors. I plan to use the Doctor of Ministry project to introduce African American men to participate in a plan using mentorship as a tool to better prepare them for leadership. This

plan is not only for the lost, but it will also be used to help leaders who are struggling to meet their goals.

For the effective leadership and preaching, synergy is very important factor. If there is alignment between church and pastor, the work together and achievement of the goals would be easy. Different ways can be used to create the synergy between the church and pastor. One way is the communication with each other. Trust and understanding can be built with the help of communication. With the help of effective communication all goals and plans would be executed.

Organization of the worship services, community planning, leading small groups and programs all are the aspects of the collaboration on projects and events. When a pastor and church work together they will become more successful. Collaboration builds relationships and a sense of teamwork. The support between church and the pastor provides emotional, practical, and standing strength to each other. This will lead to effective preaching and leadership.

A mentor in someone's life is very important. A mentor is an experienced person who can give his follower experience, skills, and abilities. A mentor helps people select the right path, set goals, and provide guidelines. Without a mentor, life activities can be completed, but not perfectly.

A church that is more supportive of the pastor can create an environment where a pastor can lead more effectively. The church where the pastor and church work in collaboration provides a positive impact on the community. By following some guidelines, strong synergic relationships can develop very strongly. There should be a sense of responsibility and accountability between the church and the pastor. For the

plans and vision, it is very important to be shared between the pastor and the church. All the interactions should be transparent. The pastor should be responsible for the leadership. The authority of the pastor includes the spiritual leadership. The sense of compromise and finding solutions should be between the church and the pastor. The role of the pastor as the spiritual leader of the church is both a privilege and a profound responsibility. Pastoral leadership encompasses much more than overseeing day-to-day church activities; it involves guiding the spiritual life and development of the congregation, setting a vision grounded in biblical principles, and encouraging the church community toward deeper faith and service.

The authority given to the pastor includes providing spiritual leadership that directs the church toward growth in Christ. This means the pastor not only delivers sermons and leads in worship but also helps shape the moral and ethical foundation of the church body. Through teaching, counseling, and personal example, the pastor provides a model of what it means to follow Jesus. The pastor serves as a guide for the congregation in their spiritual journeys.

However, the pastor's leadership must also be balanced by a spirit of humility and an understanding that their authority is ultimately derived from Christ. A wise pastor recognizes the importance of collaboration with church members and leadership teams. Rather than ruling unilaterally, effective pastors are attuned to the needs and concerns of their congregation, fostering a healthy and respectful dialogue on the challenges and decisions facing the church.

The relationship between the pastor, and the church is therefore a partnership, marked by mutual respect and shared commitment to God's work. When issues arise, the

sense of compromise and willingness to find solutions together strengthens this partnership. A successful pastor understands they have the responsibility to lead and true leadership involves engaging with the congregation's insights, questions, and ideas. This collaborative approach not only helps resolve conflicts but empowers members to take ownership of their faith and service, creating a thriving and spiritually vibrant church community.

Ultimately, the pastor's leadership is defined by a commitment to serve God and the people with wisdom, compassion, and a willingness to listen. This balance of authority and partnership, of teaching and listening enables the church to move forward in unity and faith, prepared to face the spiritual and practical challenges that come its way.

In conclusion, a pastor's role extends beyond leading and guiding it also encompasses the essential responsibility of mentorship. Pastors are not only spiritual leaders; they are mentors entrusted with nurturing the faith and personal development of their congregants. Effective pastoral mentorship involves more than teaching doctrine; it includes modeling a life of integrity, compassion, and dedication to God's calling. By embodying these values, pastors provide a living example for others to follow, encouraging growth in knowledge and in character.

Mentorship within the church is a powerful tool for strengthening the community. A mentor creates an environment where individuals feel supported and valued, which inspires them to invest in their spiritual journeys. This type of leadership is relational rather than hierarchical it is about walking alongside others, sharing wisdom, and helping individuals discover their own unique gifts and calling. As mentors, pastors build

relationships founded on trust and respect, guiding their congregations through life's challenges and equipping them to make wise, faith-driven decisions.

Additionally, mentorship encourages collaboration within the church by cultivating future leaders. By pouring into others and helping them develop their potential, pastors ensure the church's longevity and vitality. This approach benefits individual members and strengthens the entire congregation, as more people are empowered to step into roles of service and leadership. This mentorship model aligns with the biblical example of Jesus and His disciples, reminding us that lasting change and growth occur when leaders invest personally in those they serve.

As churches face an increasingly complex world, the role of the pastor as a mentor becomes even more crucial. A mentoring pastor offers guidance that extends beyond traditional teaching, equipping individuals to navigate the moral and ethical dilemmas of contemporary life. This mentorship helps foster resilience, wisdom, and compassion, preparing church members to make a meaningful impact within and outside the church community.

The pastor's responsibility is to lead and to nurture and empower. Effective pastoral mentorship is a balance of guiding authority and serving with humility, always seeking to uplift and strengthen others. When pastors embrace this role, they contribute to a culture of growth and unity, equipping their congregations to carry forward the mission of the church. Through mentorship, the relationship between the pastor and the church becomes a dynamic journey of mutual learning and shared faith, building a legacy of discipleship and community that honors God's enduring purpose.

CHAPTER TWO

BIBLICAL FOUNDATION

One of the key books of both the Hebrew Bible and the Christian Old Testament is Ezekiel. It bears the name of its creator, the messenger of God Ezekiel, who lived during the Israelite' captivity in Babylon in the sixth-century BCE.[1] The vivid and allegorical images that represent God's punishment and the salvation of the Israelites are what make the book of Ezekiel unique.

Ezekiel chapter thirty-seven, verses one through eleven, is a particularly well-known passage in the book. It talks of the prophet Ezekiel's vision of the land with dry bones, in which God transports him to a valley full of dispersed bones that are now totally dry.[2] When God asks if indeed the bones can come to life again, Ezekiel replies that only God knows. Then, God gives Ezekiel the order to speak to the bones, and as he does, the bones unite, flesh and entrails cover them, and life begins to flow through them once more. The vision represents God's promise to restore the nation of Israel to its former glory, despite its current state of despair and desolation.

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[1] J. K. T. Biwul, *A Theological Examination of Symbolism in Ezekiel with Emphasis on the Shepherd Metaphor* (London, UK: Langham Monographs, 2017), 10.

[2] R. H. Alexander, "Ezekiel" in *The Expositor's Bible Commentary,* vol. 6 (Grand Rapids, MI: Zondervan, 1986), 735-996.

The positive message of restoration it conveys to a people who had suffered defeat and exile makes this text noteworthy in the people of Israel. The passage has also been seen as a preview of the dead being raised from the grave, even as dry bones were given life by the force of God's word. According to scholars, the bones in the passage are symbolic of the scattered and vanquished nation of Israel, and the prophetic word is symbolic of God's ability to provide restoration and new life. The passage also emphasizes the importance of faith and trust in God's ability to bring about redemption and renewal, even in the face of seemingly impossible circumstances.

Verses one through eleven of Ezekiel chapter thirty-seven is a significant and well-known passage. It is a potent symbol of God's capacity to give his people new life and salvation and conveys a hopeful message and restoration to the people of Israel. The passage's message of faith and hope in God has continued to uplift and inspire believers throughout the ages, and it is still applicable today.

Language of the Book of Ezekiel

Ezekiel's language is distinguished by its visual descriptions and symbolic language. The Hebrew language in which it was written is known for its poetic and metaphorical qualities, which are used to convey complex theological concepts.[3]

The use of parables and symbolic actions in the Book of Ezekiel to convey its message is one of its remarkable characteristics. For example, in chapter four, Ezekiel is instructed to lie on his side for a certain number of days, which represents the number of

[3] J. Barton and J. Muddiman, *The Oxford Bible Commentary* (Oxford, UK: Oxford University Press, 2001), 5.

years that the people of Israel will suffer for their sins. In chapter seventeen, a parable is used to describe the downfall of the kingdom of Judah and the rise of Babylon.

The Book of Ezekiel also contains a significant amount of apocalyptic language, with visions of angels and supernatural beings, and descriptions of the end of the world.[4] This language conveys God's message of judgment and salvation to the people of Israel, and to provide them with hope for the future.

Purpose

The purpose of the book of Ezekiel is summed up in Ezekiel 1:3, which states that "the hand of the Lord was upon [Ezekiel] there" (ESV). The nation of Israel was in difficulty because of its captivity in Babylon at the time the book was written. Ezekiel's message was one of judgment and restoration, calling the people of Israel to repentance and promising them that God would restore them to their homeland and to a right relationship with him.

Authorship of the Book of Ezekiel

Scholars debate who wrote the Book of Ezekiel for a long time. According to conventional wisdom, the prophet Ezekiel, who was a prophet and then a captive in Babylon at the time the book was published, wrote it himself. However, some scholars have suggested that the book was written by one or more anonymous authors or editors, or that it is a compilation of several different sources.

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[4] Daniel Isaac Block, *The Book of Ezekiel: Chapters 1-24* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1997), 35.

One argument in favor of the traditional view is that the book itself claims to have been written by Ezekiel. For example, in Ezekiel 1:1-3, the book is introduced as "the word of the Lord to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans." The author uses the first-person singular pronouns "I" and "me" to address himself throughout the book. Ezekiel's life and experiences are also extensively described in the book, including his priestly upbringing and his dreams of the majesty of God.

The book contains numerous concepts and patterns that are coherent with other prophetic books of the Old Testament lends support to the traditional viewpoint as well. For instance, Ezekiel, like Isaiah and Jeremiah, prophesizes both God's promise of rehabilitation and salvation as well as his conviction on Israel for their own disobedience. In addition, like Daniel and Zechariah, Ezekiel includes many apocalyptic visions and prophecies of the end times.

However, some scholars have raised objections to the traditional view. One argument against the traditional view is that the language and style of the book are different from other prophetic books of the Old Testament, suggesting that it was written by a different author or at a different time. In addition, some have suggested that the book contains inconsistencies or contradictions that would be unlikely if it were written by a single author.

For example, some scholars have noted that the book contains two different creation accounts (Ezekiel 28:12-15 and 31:3-9), which seem to contradict each other. Others have pointed out that the book contains references to events and people that are inconsistent with other biblical accounts. For instance, Ezekiel refers to a king named Tyre (Ez. 26:1-21), who is not mentioned in any other historical sources.

Despite these objections, many scholars continue to hold to the traditional view of authorship. As one commentator notes, "the most reasonable and satisfactory explanation is that Ezekiel, the prophet-priest of the sixth century B.C., was the author of the book that bears his name."[5] In addition, recent studies have shown that the language and style of the book are not as different from other prophetic books as previously thought and that the alleged inconsistencies and contradictions can be explained in several ways.

While the authorship of the Book of Ezekiel remains a subject of ongoing debate, there is strong evidence to suggest that the book was written by the prophet Ezekiel and that it contains a powerful message of judgment and restoration that is still relevant to readers today.

Date of Composition and Social and Religious Setting

The Book of Ezekiel was composed during a tumultuous period in Israel's history when the nation had been conquered by the Babylonian Empire and many of its people were living in exile in Babylon. The exact date of composition is a subject of debate among scholars, but most place it between 593 and 571 BCE. The prophet Ezekiel, a member of the captives in Babylon, wrote the book, and its ideas and message reflect the social and religious climate of the time.

The demolition of the Temple at Jerusalem and the captivity of many of the nation's politicians and residents in Babylon because of the Babylonian invasion of Judah in 586 BCE were horrible disasters for the Jewish people. Ezekiel was among these exiles, and the book reflects the experiences and concerns of their community. Many of

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[5] C. L. Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago, IL: Moody Press, 1982), 28.

the visions and prophecies in the book are focused on the fate of Jerusalem and the future of the Jewish people, and they are addressed to the exiles in Babylon.

The social setting of the book is also reflected in its emphasis on the role of the priestly class in Jewish society. Ezekiel was a priest, and many of his visions and prophecies were focused on the Temple and its rituals. The book contains detailed descriptions of the Temple's architecture and furnishings, as well as instructions for the priests on how to conduct the sacrifices and other rituals. This focus on the Temple and the priests underscores their significance in Jewish society, even in exile.

Ezekiel was written in a period when the Jewish people were experiencing crisis, and turmoil influences the book's religious context. The demolition of the Temple as well as the exile of many of the country's leaders and residents put conventional Jewish thought to the test.

The idea of "the glory of the Lord" is one of the book's major topics and was often referred to as an early indicator of God's presence among his people. Ezekiel experienced numerous visions of the Lord's glory, including his well-known vision of the "Chariot throne" (Ez. 8:13). These visions emphasize the majesty and power of God, and they serve to remind the exiles of the greatness of the God they serve.

Ezekiel also emphasizes the importance of obedience to God's laws, both in terms of individual behavior and in terms of the community's worship practices. The book contains several passages that describe the sins of the Jewish people and warn of the consequences of disobedience. For example, in Ezekiel 22:30, God laments that he has not found anyone to stand in the gap and intercede for the people, suggesting that their sin has cut them off from his favor.

The date of composition and social and religious setting of the book of Ezekiel has significant implications for our understanding of its message and themes. By placing the book in its historical context, we can gain a deeper appreciation for the challenges faced by the Jewish exiles in Babylon and how they sought to understand and respond to those challenges.

In addition to providing insight into the social setting of the book, the emphasis on the Temple and the priesthood in the book of Ezekiel has significant religious implications. As John Walton and Andrew Hill note in their book, *Old Testament Today*, the Book of Ezekiel emphasizes the importance of the priesthood and the sacrificial system as central to the Jewish understanding of their relationship with God. They note that the book's detailed descriptions of the Temple and its rituals reflect the centrality of these institutions in Jewish society, even in exile. However, Walton and Hill also point out that Ezekiel's emphasis on obedience to God's laws and the importance of individual morality represents a departure from earlier forms of Jewish thought.[6]

The social and religious setting of the book of Ezekiel also sheds light on its message of hope and restoration. Ezekiel emphasizes God's sovereignty and faithfulness despite the difficulties the exiled community is facing, and his visions and prophecies present a picture of a revived Israel and a new bond between God and His people. For instance, God pledges to give His people a better heart as well as a new spirit, and the ability to return their land with their fortunes, in Ezekiel 36:26–27.

The Book of Ezekiel was composed during a tumultuous period in Israel's history, when the nation had been conquered by the Babylonian Empire and many of its

[6] Block, "The Book of Ezekiel," 373.

people were living in exile in Babylon. The themes and message of the book emphasize the sovereignty as well as the faithfulness of God, the value of abiding by His laws, and the hope of Israel's restoration. The book describes the thoughts, feelings, and worries of the banished Jewish community. By placing the book in its historical and religious context, we can gain a deeper understanding of its message and its relevance for contemporary readers.

Exegesis of Ezekiel 37:1-11

The whole book of Ezekiel is, in Lapsley's words, "a sincere effort to persuade a despondent audience to picture themselves as part of a future that Yahweh has favored, and to that very last instant, to embrace their position in the restoration of national life."[7] The salvific principle of Ezekiel 34–48, referred to by Stephen Block as the gospel of hope as per Ezekiel, is the book's unifying theme. This hope would come true for Abraham's offspring because of Yahweh's covenantal faithfulness and mercy.

Hence, Ezekiel chapter thirty-seven belongs to the segment of this prophetic book that deals with restoration. It is split into two parts: the prophet's vision of the field of "Dry Bones," which represents Israel's dead state (vv. 1-11), and the graphic realization of the post-exilic reunion of the scattered tribes of Israel and Judah (vv. 15-28). The section of verses one through eleven that concerns me is further broken down into two artistic sub-units: the opening epilogue (vv. 1-4), which uses the prophetic reported speech formula, and the divine discourse (vv. 15–17), which uses the formula of the messenger (vv. 5-11).

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[7] Jacqueline E. Lapsley, *Can These Bones Live? The Problem of the Moral Self in the Book of Ezekiel* (New York, NY: Walter de Gruyter, 2000), 2.

According to Karin Schöpflin, the prophet's writing contains a variety of images. The Jewish prophets in particular used imagery to create a strong mental image of the core of the prophetic word being conveyed.[8] Imagery serves in this way as a catchphrase or a luring tool that draws a fish into the fishing net. Hebrew prophets employed imagery to make the divine message more visceral and concretely conveyed through their prophetic word.

According to Nissinen, this transmission process consists of four parts: the message itself, the heavenly sender of the information, the human transceiver of the message, and the message's recipient.[9] To further their emotional goals, Hebrew prophets frequently employed the aesthetic and creative use of images. Because the prosaic language was insufficient, the use of imagery became unavoidable; as a result, "poetry as a heart-rending, deep showing of religion and worship became a need."[10] To be sure, the relationship between Yahweh and His covenant people plays a significant role in how prophetic imagery is engaged. The core of visual language expression in Ezekiel depicts this interlaced thread, resulting in the startling vision of "Dry Bones."

The prophets of Israel were wise men, poets, and theologians. According to Gowan, the prophets' writings are "works of theology" because they assert and explain Yahweh's actions and roles in historical events. Ezekiel's prophetic "Dry Bones" imagery illustrates this religious connection. In Ezekiel 37:1–11, at least five religious

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[8] K. Schöpflin, "The Composition of Metaphorical Oracles within the Book of Ezekiel," *Vestus Testamentum* LV, 1 (2005): 101-120.

[9] M. Nissinen, C. L Seow, and K. R. Robert, *Writings from the Ancient World: Prophets and Prophecy in Ancient Near East Number 12* (Atlanta, GA: Society of Biblical Literature, 2003), 6.

[10] G. R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, 2nd ed. (Downers Grove, IL: Inter-Varsity, 2006), 267.

implications are clear. Ezekiel's theological understanding of the supernatural entity is indicated by the clear use of Yahweh's hand as well as the Spirit in His works. The essential literary phrases "The hand of the LORD was upon me" and "by the Spirit of the LORD" appear frequently in Ezekiel.

These phrases appear most frequently in the following verses: the first phrase is found in Ezekiel 1:3, 3:22, 8:1, 3, 37, and 40, and the second is found in 2:2, 3:12, 14, 24; 8:3, 11:1, 2, 5, 24; 36:27, 37, 14, 39, and 43. In Ezekiel, pneumatology serves as a transporting agent, possibly simulating the hovering of the Spirit of God throughout creation (Gn. 1:2). The prophet "finds that he was being transported away and deposited in a valley" during this specific visionary encounter.[11] Hence, the previously believed concept of Yahweh's immobility as a localized deity is replaced by the theology of his permeating presence in Ezekiel.

Secondly, a two-phased resurrection theology develops (vv. 7-8). The message of liberation from slavery and regeneration to the land, according to Bullock, is principally conveyed by the "valley of dried bones" and their reanimation. The rumbling sound of the bones, their uniting, and the fact that they have tendons, are covered in flesh, and are wrapped in the skin in response to the prophetic pronouncement are all signs of resurrection theology. Israel encountered a situation that was hopeless and unsalvageable. The people had lost their connection to the priesthood and its rituals, the monarchy and its respect, the splendor of the temple, Zion, the Hebrew city of David/Yahweh and its integrity, as well as Yahweh's presence and grandeur, their ancestral home, and their sense of national pride.

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[11] Block, *The Book of Ezekiel*, 375.

Unfortunately, Israel lost these patriotic songs when her ancient land was sold, and she was compelled to transfer to a foreign nation. Even worse, the people also "lived in an alien culture that contradicted the veracity of their ancestors' beliefs." There was essentially no "… chance that they could develop and retain an identity that might preserve the distinctiveness of the Yahwistic religion under these conditions," as Gowan correctly notes. This hopelessly dismal situation is expressed in the exiles' lamentation that "our bones are dried up and our hope is gone; we are cut off" (Ez. 37:11b NIV). However, the "Dry Bones" vision turned this notion around. Even when the bones turned into skeletons and tendons, flesh, and skin were applied, they remained lifeless corpses (vv. 7-8). But the imagery to follow conveys an embedded resuscitative theological aspect in the second stage of the resurrection (vv. 9–10), from the biblical stream of the resurrection. After Ezekiel adhered to Yahweh's command to prophesy to the dry bones (Ez. 37:4, 7), we witness the divine results of this action. (Ez. 37:5-6). It would lead to the recovery of the bodies that are currently immobile and lifeless.

In contradiction of natural laws, rational human cognition, and common sense, the prophetic declaration of life for the dry bones would revive and restore the corpses into live human beings that Ezekiel described as a "vast army" (Ez. 37:10). According to Blenkinsopp, the events of Genesis 2:7 are a pari passu replication of the initial act of creation.[12] According to Block, Yahweh specifically performed a direct act to bring the dead to life by infusing them with breath.[13] The two-phase resuscitation procedure thus

[12] Joseph Blenkinsopp, *A History of Prophecy in Israel* (Louisville, KY: Westminster John Knox Press 1990), 173.

[13] Block, *The Book of Ezekiel*, 375.

serves a theological-anthropological goal by modeling the paradigm of Yahweh's creation of Adam.

When Yahweh brings truly dead bodies to life, Cooke claims that this can only be "a magnificent act of Jahveh, who alone can achieve what to human sight looks impossible."[14] The resurrection and rebirth of these incredibly dried-up bones cause the prophetic narrative to realign itself to show that such power would be an absolute confirmation of Yahweh's existence.[15] So, it is clear to readers that only Yahweh is capable of what humans are not because, in Ezekiel's eschatological vision, God alone engages in creative activity that results in a unilateral divine intervention to fashion a new people.[16]

Lastly, the "Dry Bones" picture makes a convincing case for a restorative theology (vv. 11-12). The prophetic narrative indicates that Yahweh's excavation of the graves and the burial of the dead bones from them would mark the beginning of the anticipated completion of this divine prophetic act of restoration, symbolized by the imagery of the cemetery (Ez. 37:12). Ezekiel reversed the custom of periodically uncovering the various family rock-cut tombs so the deceased could be brought to the ancestors.

Instead, Yahweh was to give the dead bodies new life by giving them breath and then bringing His people out of the graves, or rather their exile. Block claims that Israel

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[14] G. A. Cooke, *Ezekiel* (New York, NY: Bloomsbury Publishing, 2015), 15.

[15] Leslie C. Allen, "Ezekiel 20-48," in *Word Biblical Commentary*, vol. 29 (Dallas, TX: Word Books, 1990), 185.

[16] Jacqueline E. Lapsley, *Can These Bones Live? The Problem of Moral Self in the Book of Ezekiel* (New York, NY: Walter de Gruyter, 2000), 15.

had “lost all hope in their destiny and all hope in God,” which he uses as the foundation for the need for a restorative theology.[17] It is apparent that the country needs liberation from its despair and its exile in Babylon. The prophet’s depiction of writing on two pieces of wood and bringing them together to form a single unit captures the idea that this physical national resuscitation will ultimately lead to the reunion of the Jewish race (Ez. 37:15-22).

Block identifies two elements of this restoration: a state and a spiritual uprising of a restored connection between Israel and Yahweh. Fourth, there is a clear theological significance in this text (vv. 5-6, 13-14). The phraseology of “you will know/they will know,” the recognition/acknowledgment formula, serves as the tune of Ezekiel’s overarching theme. The main theological purpose of this revival, depicted by the imagery of "Dry Bones" and ultimately leading to Yahweh's eschatological restoration, was to make Israel acknowledge Yahweh's existence and rule: "Then you will know that I am the LORD" (Ez. 37:6b, 13, 14b).[18] Eschatology is meant to be about optimism, and biblical Israel maintained her optimism through every difficult situation she and the Jews faced.

Every occurrence of the formula or theme found in Ezekiel has two unique targets: either they are directed especially at Israel when God saves them via divine intervention given her covenant bond with Him, or they are pointed at the gentile countries when God takes power over them in condemnation of their harsh treatment of

[17] Block, *The Book of Ezekiel*, 380.

[18] Barton and Muddiman, *The Oxford Bible Commentary*, 7.

Israel. It is interesting to examine the theology that underlies this pattern in the framework of Ezekiel.

Getting the target demographic of the visionary message to recognize and submit to Yahweh's greatness, might, and supreme authority is the goal of the acknowledgment formula in Ezekiel's book. Additionally, it serves to clarify how the Divine's unique personhood and actions—as they are manifested in the cosmos or historical events—are perceived. In this way, the recognition formula serves as a tool to increase one's comprehension of Yahweh in all the manifestations of his splendor, majesty, and dignity.[19]

So, it is clear why the prophet used this formula that is particular to Israel. This explains Ezekiel's usage of the pastoral metaphor in a creedal framework with a remarkably consistent eschatological motif. This prophetic image is used frequently by Ezekiel, demonstrating Yahweh's steadfast dedication to his deal with the people as well as his control over them. As Israel recognized Yahweh's historical activities, their rejection of Him in favor of other gods would be overturned. The members of the growing neighborhood who had undergone transformation would be imbued with Yahweh's knowledge and unable to make the same mistakes again.

Fifthly, this passage demonstrates divine sovereignty. The prophetic command, "Dry bones, hear the word of the Lord," emphasizes this idea (v. 4). Odell claims that "the metaphor of bones expresses the whole of the human person in the poetic

[19] J. K. T. Biwul, *A Theological Examination of Symbolism in Ezekiel with Emphasis on the Shepherd Metaphor* (Cumbria, UK: Langham Monographs 2017), 18.

literature."[20] In turn, this moment serves as a metaphor for the Jews as a nation under a covenant with Yahweh.

The resurrection of these dried bones, which signifies the prophetic restoration and as the reunion of Yahweh's covenant people, serves as a powerful illustration of Yahweh's sovereignty and the assertion of his entire divine presence of control over the order of the cosmos and history. When Yahweh shouted, "Is anything too hard for the LORD?" it exposed His almighty might and essence as the "I am that I am" (Ex. 3:14 NIV, Gn. 18:14). It not only places Yahweh in the correct historical background as the Divine, being in charge of history and historical records in human society, but it also proves that these occurrences have theological repercussions for the perceptive participant or observer. Only the God of Israel, Yahweh, can accomplish what other nations' gods and people are unable to.

Such deeds would, therefore, be an indictment on Israel for denying the real source of nourishment and strength for the weak. The answer to Yahweh's inquiry to Ezekiel, "Son of Man, could these bones live?" is crucial to this theological perspective. (Ez. 37:3). Yahweh's query to the prophet Ezekiel about whether the bones could survive is puzzling. This query is being directed at a "son of man," a "mortal one," a helpless, feeble, and powerless person. Given that "The vision concretizes the despair [of Israel] portrayed in v. 11; no life force exists in them at all…. The vision is one of death in all its terror, depth, and finality," this mystery is more perplexing.[21] Due to his previous work as a priest, Ezekiel knew dead bodies and dry bones could not breathe. The perplexed

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[20] Odell Shepard, *Ezekiel* (Brentwood, TN: University of Oklahoma Press, 1998), 45.

[21] Block, *The Book of Ezekiel*, 379.

prophet considered the unlikely prospect of giving such bones new life, and he rightly answered the perplexing question in the Yahwistic tradition by saying, "O Sovereign LORD, you alone know" (Ez. 37:3b NIV). Odell claims that Ezekiel's response to Yahweh's query is an admission of personal failure, and Greenberg claims that his avoidance was done to prevent interfering with God's freedom.[22]

It appears reasonable to assume that the prophet's inability to comprehend how dry bones can transform into humans is the cause of such a serious answer. His hesitant response revealed the exiles' religious difficulty. As Ezekiel knew that Yahweh knew that the prophet himself did not, the prophet, therefore, admitted his lack of omnipotence.[23]

However, Allen believes Ezekiel politely declined to respond to the absurd divine question.[24] Such a reaction could have been founded on the idea of regard for, dependence upon, and admiration for Yahweh given Ezekiel's prior experience as a priest. According to Blenkinsopp, the prophet's statement is an indication of his assurance and his knowledge that "the power of God reaches even beyond the domain of death."[25] The prophet believed that if Yahweh could revive those dry, scattered bones, then he could also revive anyone, including dispersed, defeated Israel.[26]

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[22] Moshe Greenberg, "Ezekiel" in *The Expositor's Bible Commentary,* vol. 6, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1997), 735-996.

[23] Lapsley, *Can These Bones Live?*, 43.

[24] Allen, "Ezekiel 20-48," 145.

[25] Blenkinsopp, *A History of Prophecy in Israel*, 171.

[26] Hays, *The Message of the Prophets,* 5.

Finally, the theological topic of obedience also becomes apparent when this passage is read considering the challenging situation of Ezekiel's audience. The Judean exiles in Babylon were disobedient, obstinate, and recalcitrant, consistently rejecting the prophecy (Ez. 2:3-5; 3:7-9). But the appointed prophet had to carry out whatever Yahweh commanded or asked of him (Ez. 2:6-8). According to Lapsley, the audience's incredulity contrasts strikingly with Ezekiel's crucial task of conveying to the bones whatever he is commanded to foretell.[27] His behavior in this circumstance set a good example for his audience. In this vision, Ezekiel demonstrated the attitude of complete obedience as Yahweh's representative who would work with Him to bring about the anticipated national regeneration and regathering (37:4, 7, 9-10). This change from defiance to obedience echoed Yahweh's intentional transformation of Israel's exile into freedom.

Ezekiel describes a dramatic visionary play that occurred at the center of a valley. It was a desolate location, possibly a former battleground with scattered long dead remains throughout. Ezekiel was strategically placed in the middle to give him a full view of all the bone fragments and their complete state of dryness. This was an important placement, backed by Yahweh's command to Ezekiel to pass over and walk on the bones (Ez. 37:2).

The condition of the bones Ezekiel observed in the valley is described as extremely dry (Ez. 37:2). In this text, the descriptive Hebrew particle adverb *daom* is employed, and in all the version of the Bible, it is translated as "very" (CJB). These adverbs typically accompany adjectives and describe the condition or status of the association's object, in this instance, the bones in the valley.

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[27] Lapsley, *Can These Bones Live?,* 27.

In several passages of the Old Testament, the Hebrew letter "c" which is translated as bone is employed both in its literal and poetic forms (Gen. 2:23; Prv. 15:30; Ez. 39:15). The plural serves two purposes and is used in both a literal and lyrical sense. (Ex. 13:19; Jos. 24:32; 2 Sam. 21:12–14; 2 Kgs. 23:14; 2 Kgs. 23:18; 2 Kgs. 23:20). (Ps. 51:10; Prv. 14:30; Jer. 8:1; Am. 2:1). Yet, only Ezekiel's usage of the word "bone" in chapter thirty-seven is particular to the physically irreparable and irrecoverable state of Israel in exile out of all the uses of the word in both its plural as well as singular forms.

This usage lays the groundwork for the Hebrew adjective *vbey*, meaning "dry," which conveys both the bones' wretched condition and their complete death. Through the image of bones, Yahweh's covenant people are shown to be in an extremely dry predicament. Due to their extreme dryness and current state of being dead in the valley, the bones are not useful for any purpose. According to Greenberg, what Ezekiel saw was a sea of fractured bones rather than full skeletons.[28] These bones were all isolated from each other and demonstrated their age through their extreme level of deterioration. Not even a dog would be attracted to the bones, according to the reader's perception of the bones' degree of dryness. The fact that the bones depict exiles and capture this exegetical extreme of Israel's exile experience is reflected in their live form. They sum up well the situation of the exiles whose political as well as religious circumstances really were very dry, indicating both a helpless and an irreversible condition.

The powerful lament of the exiles, "Our bones are dried up and our hope was lost; we are cut off," perfectly encapsulates the metaphor of the unburied dry bones (Ez. 37:11). In this lament, Allen notes that the metaphor of death refers to "an appallingly

[28] Greenberg, "Ezekiel," 735-996.

low degree of human being that, crushed by catastrophe, lacked any of the richness that life typically had".[29] Here, the word "rz:G" (gazar), which means "cut off," refers to the Jews' deportation from their ancestral homeland as well as their separation from it.

In texts from the time of the exile, the word "gazar" is used to refer to isolation with a greater abstract sense. As stated by Tuell, given the exiles' helplessness in the wake of Jerusalem's destruction, Ezekiel was compelled to use this imagery to comfort them.[30] He expressed hope for their rejuvenation and transition in verses 17 and 20.[31]

[29] Allen, "Ezekiel 20-48," 27.

[30] S. Tuell, *Ezekiel* (Grand Rapids, MI: Baker, 2009), 102.

[31] W. A. VanGemeren, *Interpreting the Prophetic Word: An Introduction to the Prophetic Literature of the Old Testament* (Grand Rapids, MI: Zondervan, 1990), 204.

CHAPTER THREE

HISTORICAL FOUNDATION

There is no way to overestimate the value of historical basis. One can grasp the past and how it has influenced the present fully by studying history. Making future decisions is now possible thanks to this knowledge. Knowing the historical background helps you better understand the context of past events, which is one of its main advantages. People can more fully comprehend the motives and behaviors of the participants by looking at the conditions leading up to a specific incident. Insightful conclusions that apply to the present day can be drawn from this information.

Being able to avoid past mistakes is another benefit of learning historical foundations. People can make more intelligent choices about how to manage similar circumstances in the future by studying the mistakes made by their forefathers.[1] This knowledge can be especially helpful in areas like politics, where the lessons of the past can be applied to problems like diplomacy and conflict resolution. The genesis of one's own and society's identities is also influenced by history. A sense of belonging to a wider group and aid in defining values and traditions can both be gained by knowing the history of one's culture or background. In a similar vein, learning about the pasts of other cultures helps promote improved intercultural communication and respect.

[1] Harrison Inyang, "Why Is It Important to Know the Historical Foundations of Curriculum," Project Kings, https://projectkings.com.ng/2022/06/26/why-is-it-important-to-know-the-historical-foundations-of-curriculum/.

The historical chapter will focus on the revitalization of the Church. The problem statement is that the lack of spiritual vitality has caused spiritual complacency; there is no vision for future ministry, inadequate leadership, and a survival mentality at Progressive Morningstar Baptist Church. The hypothesis statement is if the church participates in a six-week study on spiritual revitalization, its members will exhibit renewed enthusiasm and engagement in ministry that demonstrates spiritual revival in the life of the congregation.

The importance and complexity of leadership in fostering spiritual revival within a congregation have been extensively researched and debated in the fields of theology and religious studies. A well-known leadership style is transformational leadership, which is characterized by leaders who encourage and inspire people to realize their maximum potential. Transformational leadership can promote a sense of harmony, direction, and purpose among the congregation's members. This leadership style is particularly pertinent in the context of encouraging spiritual revival within a congregation.

Nowadays, especially in the Christian community, the subject of spiritual revitalization has gained more and more importance. A lack of spiritual vigor and complacency among the members of many churches are the results of the difficulties they are confronting. The Progressive Morningstar Baptist Church is one such organization that has been dealing with challenges like insufficient leadership, a lack of vision for the future of the organization, and a survival mentality. The life and experiences of Martin Luther will be evaluated in this chapter to gain knowledge on spiritual complacency.

Martin Luther

Early in the sixteenth century, the Protestant Reformation officially started under the leadership of the German Monk, theologian, and reformer Martin Luther.[2] His work questioned the power of the Catholic Church and the changes in religion have made him the most well-known person in this regard. Beginning in the early 1500s, Luther began to criticize the Catholic Church more and more, especially the selling of indulgences (remissions of punishment for sins).[3] He notably composed his Ninety-Five Theses in 1517 in opposition to the selling of indulgences and nailed them to the door of the Castle Church in Wittenberg, Germany.

Luther enrolled in a Mansfeld Latin school in the spring of 1488 to start his formal studies. There, he received extensive Latin language instruction and was required to memorize the Apostles' morning and evening prayers, the Lord's Prayer, and the Ten Commandments. In 1497, to enroll at a school sponsored by the Brothers of the Common Life, a monastic lay order whose emphasis on individual devotion is said to have had a "lasting influence" on Luther, he was transported to the nearby city of Magdeburg.[4] He enrolled in the University of Erfurt, one of Germany's most prestigious institutions, at the time, in 1501. After completing his studies at the arts faculty, Luther was eligible to continue to graduate study in one of the three "higher" disciplines of law, medicine, or theology. In line with his father's intentions, he started law school. He bought a copy of

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[2] Gilbert Burnet, *History of the Reformation of the Church of England* (London, UK: Forgotten Books, 2022), 42.

[3] Burnet, *History of the Reformation of the Church of England*, 58.

[4] Larry D. Mansch, *Martin Luther: The Life and Lessons* (Jefferson, NC: McFarland and Company, Inc., Publishers, 2016), 36.

the Corpus Juris Canonici with pride, a compendium of important legal publications that includes works on canon law.[5] On July 17, 1505, less than a month later, Luther stopped studying law and enrolled at the Erfurt monastery of the Order of the Hermits of St. Augustine, a mendicant order established in 1256.

The reason for his sudden change of heart was that he had unconsciously sworn to become a monk if he survived a terrifying rainstorm that had passed through the area near the village of Stotternheim.[6] The Augustinian order had split into two groups by the second half of the fifteenth century, one of which advocated reforms that would return the order to its original stringent rules and the other of which supported changes.[7] Part of the tight, observant group was the monastery Luther joined in Erfurt. Luther made his general confession and was welcomed into the community as a novice two months after arriving at the monastery on September 15, 1505.[8]

Luther, however, was unwilling to accept mundane and anonymous life of a monk. At the University of Erfurt, he started his theological studies in 1507. In the fall of 1508, he moved to the Wittenberg Augustinian convent, where he pursued his academic education. Wittenberg University's degree requirements were relatively lax because it was a young institution established in 1502.[9] Luther was able to train pupils in Peter

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[5] Mansch, *Martin Luther: The Life and Lesson*s, 43.

[6] Peter Endig, "Reformation Day: Martin Luther, the Reformer," *Deutschland.de,* https://www.deutschland.de/en/topic/life/martin-luther-the-reformer.

[7] Robb Harvey, "Protestant Reformation," Middle Tennessee State University, https://mtsu.edu/first-amendment/article/1064/protestant-reformation.

[8] Burnet, *History of the Reformation of the Church of England*, 67.

[9] Robert Kolb, "Martin Luther," in *Christian Theologies of the Sacraments* (New York, NY: NYU Press, 2017), doi:10.18574/nyu/9780814724323.003.0009.

Lombard's Four Books of Sentences (Sententiarum libri IV), the most well-known theological book at the time, after barely completing the prerequisites for the Sententiarius, the next-highest theological degree.[10]

He was horrified by the corruption of the clergy during a visit to Rome in 1510, and he was afterward tormented by doubts centered on the apprehension of divine vengeance.[11] When he realized justification by faith, the belief that redemption is given as a gift through God's grace, his spiritual problem was resolved.[12] In 1517, Luther handed the archbishop of Mainz and a few associates his Ninety-Five Theses, which questioned Roman Catholic doctrine and asked for reform. Luther was calling for reform of the Roman Catholic Church and objecting to the sale of indulgences and other abuses. Leo X, the pope, had him declared an outlaw at the Diet of Worms in 1521, and was excommunicated.

Luther's name suddenly became well-known throughout Germany in the fall of 1517 because of an unimportant event. Johann Tetzel, a Dominican friar, allegedly taught the faithful that purchasing a letter of indulgence implied the forgiveness of sins, which infuriated Luther.[13] As a result, Luther devised a list of propositions to hold an intellectual debate on indulgences at Wittenberg University. He sent copies of the Ninety-Five Theses to many acquaintances and Tetzel's superior, Archbishop Albert of Mainz,

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[10] Kolb, "Martin Luther."

[11] Marshall W. Baldwin, "II The Church and the Reform of Society," in *The Mediaeval Church* (Ithaca, NY: Cornell University Press, 2019): 33-45, doi:10.7591/9781501741142-004.

[12] Richard Rex, *The Making of Martin Luther* (Princeton, NJ: Princeton University Press, 2018), doi:10.1515/9781400888542.

[13] Richard Rex*, The Making of Martin Luther.*

asking him to stop Tetzel from preaching extravagantly. Soon after, Albert formally asked that official procedures to determine the orthodoxy of the work be started in Rome.[14] In the meantime, it started to be distributed throughout Germany along with some of Luther's explanatory writings.

Luther's troubles with his spirituality served as the starting point of his transformation into a reformer. As a monk, Luther struggled with feelings of guilt and dread of divine punishment, which made him disillusioned with the Church's doctrines and actions. He came to believe that salvation could not be gained by works but rather received by the trust in God's kindness and grace. Luther's focus on the Bible's authority as the only source of religious truth was his most significant contribution to the church's spiritual revival. He held that everyone, not only the clergy, should have access to the Bible in their language.

Along with being a father and husband, he also went through many of the ups and downs of family life. In 1525, Luther wed former nun Katharina von Bora. Together, they had four boys and two girls, totaling six kids. Luther was well-known for being a devoted and helpful husband and father who frequently spent time with his family and played music with them. His mother spent many years living with him, and his family shared a close bond. Kidney stones, intestinal troubles, and heart problems were just a few of the health concerns Luther battled throughout his life.[15] He also had anxiety and depression, and he talked about these issues in his writings.

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[14] Joan Acocella, "How Martin Luther Changed the World," *The New Yorker*, https://www.newyorker.com/magazine/2017/10/30/how-martin-luther-changed-the-world.

[15] Gergely Juhász, "Martin Luther: Visionary Reformer," *Reformation* 21, no. 1 (2016): 79–81, doi:10.1080/13574175.2016.1160577.

Due to his reputation as a heretic and a public criminal, Luther was forced to abstain from the political and religious confrontation surrounding the execution of the "Edict of Worms". The leaders of Luther and the reform movement were sympathetic kings and city councils. Luther was unable to attend the Diet that Charles V called in Augsburg in 1530 to discuss unsettled theological matters, but he was allowed to travel as far south as Coburg to see the events, which is still around 100 miles north of Augsburg.[16] Philipp Melanchthon, a youthful colleague of Luther's from Wittenberg, was tasked with representing the Protestants at Augsburg.[17] The Augsburg Confession, Melanchthon's exposition of the reformers' ideas, swiftly took over as the developing Lutheran tradition's leading theological text.

Despite his demanding schedule and ongoing health problems, Luther was well-known for his sense of humor and love of socializing with friends and coworkers. Along with singing and playing the lute, he was an accomplished musician. Luther's health issues and the stress of his role as a religious leader are likely contributing factors to his increasing loneliness and irritability in his final years.[18] While he passed away in 1546 at the age of sixty-two, his ideas and legacy impacted the Christian faith and the larger world ever since. It shows that despite everything, Luther's drive to advance Christianity and influence the Reformation was above all other things he had to face.

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[16] Richard Rex, *The Making of Martin Luther.*

[17] Richard Rex, *The Making of Martin Luther*.

[18] Gergely Juhász, "Martin Luther: Visionary Reformer," *Reformation* 21, no. 1 (2016): 79–81, doi:10.1080/13574175.2016.1160577.

Protestant Reformation

During the Protestant Reformation, a time of religious upheaval in Europe marked by the rejection of many of the Catholic Church's teachings and practices, Lutheranism first arose as a distinct religious movement.[19] The teaching of justification by faith, which maintains that salvation comes via faith in Jesus Christ rather than through good works or observance of the law, is one of the foundational ideas upon which Lutheranism is built.[20] The priesthood of all believers, the belief that the church is made up of all believers rather than a hierarchical institution with a separate class of priests, and the authority of the Bible as the primary source of religious truth is likewise held by Lutherans.

The culture and society of the West have been significantly influenced by Lutheranism. Luther's beliefs influenced modern Protestantism and the growth of modern democracy and individual rights in the years that followed the Reformation, as Lutheranism spread throughout Europe and beyond. Lutheranism continues to be a significant religious and cultural tradition in many regions of the world. It also had an impact on the creation of music, literature, and other forms of art. Millions of people around the world, mainly in Europe, the United States, and portions of Africa and Asia, practice Lutheranism today. Lutheran churches are diverse in their doctrines and customs, but they all adhere to the Protestant Reformation's tenets and Martin Luther's teachings.

The Reformation, a movement to revitalize the Church, split Western Christianity into Protestants and Catholics and had an impact on nearly all of Europe. In many

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[19] Ulinka Rublack, "Locating the Reformation: Martin Luther and Wittenberg," *Reformation Europe* (2017): 20–55, doi:10.1017/9781139087728.003.

[20] John Witte, "From Gospel to Law: The Lutheran Reformation Laws," *Law and Protestantism* (2009): 177-198, doi:10.1017/cbo9780511613548.007.

respects, it served as a new beginning.[21] Germany, Scandinavia, and the Baltic region all adopted Luther's ideals as their own. Reformers like Ulrich Zwingli and John Calvin gained prominence in other nations, where their beliefs gave rise to the Reformed movement.[22] With the arrival of Anglicanism, a national Protestant Church emerged in England. All Protestants at the period held a similar view of "grace:" Salvation is obtained by God's grace alone, not through human merit. They also shared a strong commitment to the scriptures.

The Catholic Church evolved to a wealthy and influential institution by the sixteenth century, with sizable landholdings, major political control, and significant cultural impact. Many people started to doubt the validity of the church's claims to spiritual authority because of the corruption and worldliness brought about by this wealth and influence among some of the clergy.[23] Although selling indulgences had grown to be a significant source of income for the church, many people viewed it as a corrupt and exploitative practice.[24] It was common and contentious to sell indulgences, which were documents that guaranteed forgiveness of sins and escape from purgatory in exchange for financial contributions.

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[21] David Potter, "The Protestant Reformation," in *Disruption* (New York, NY: Oxford Academic, 2021): 82-139, doi:10.1093/oso/9780197518823.003.0004.

[22] Christine Helmer, "United and Divided: Luther and Calvin in Modern Protestant Theology," in *Calvin and Luther: The Continuing Relationship* (Göttigen, DE: Vandenhoeck & Ruprecht, 2013), 202–218, doi:10.13109/9783666550577.202.

[23] Sascha O. Becker Steven Pfaff, and Jared Rubin, "Causes and Consequences of the Protestant Reformation," *Explorations in Economic History* 62 (2016): 1-25, doi:10.1016/j.eeh.2016.07.007.

[24] Sascha O. Becker, Steven Pfaff, and Jared Rubin, "Causes and Consequences of the Protestant Reformation," *Explorations in Economic History* 62 (2016): 1-25, doi:10.1016/j.eeh.2016.07.007.

Throughout the years before the Reformation, the Catholic Church exercised considerable influence over things, religious and political. Several European kings regarded the Pope as having the final say in all religious affairs, and his word was regarded as gospel.[25] Also, the Church had extensive land holdings and held sway over a variety of facets of life, including the arts and education. The Reformation opposed this established order by claiming that the individual believer had greater authority than the Church.[26] Everyone should be free to interpret the Bible for themselves, according to Protestant reformers, independent of priests or the Pope.[27] This renewed focus on personal religion and having a direct connection to God contributed to the decline in the power of the Catholic Church and the emergence of alternative religious movements that threatened its hegemony.

The Reformation had significant political repercussions. Some European kings saw a chance to increase their power as the Catholic Church's influence dwindled. In some cases, these monarchs embraced Protestantism as a means of emancipating themselves from the Pope's sway and establishing their dominance over religious matters. In other instances, Catholic authorities vehemently opposed the development of Protestantism and attempted to repress it through violence. Political consequences followed the religious conflicts brought about by the Reformation. A large portion of central Europe was ravaged by the Thirty Years' War, which lasted from 1618 to 1648

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[25] Kimlyn Bender, "Martin Luther and the Birth of the Protestant Ecclesial Vision," in *Reflections on Reformational Theology* (New York, NY: Bloomsbury, 2021), Chapter 1, doi:10.5040/9780567678263.ch-1.

[26] Bender, "Martin Luther and the Birth of the Protestant Ecclesial Vision," Chapter 1.

[27] Bender, "Martin Luther and the Birth of the Protestant Ecclesial Vision," Chapter 1.

and was caused by religious disputes between Protestants and Catholics. Different rulers backed various religious sects to consolidate their power or further their interests, which led to political aspects of these wars emerging frequently.[28]

A revitalized interest in classical education and a focus on human potential and accomplishment were both brought forth by the Renaissance. As a result of these new beliefs, which strongly emphasized individual freedom, reason, and critical thinking, many individuals started to doubt the church's historical authority.[29] The extensive circulation of ideas and information made it simpler for reformers to communicate their message and for individuals to acquire new ideas and viewpoints after the printing press was created in the fifteenth century.[30] The Catholic Church's authority was contested by prominent theologians and leaders, who also created new theological and pastoral systems that served as the foundation for the Protestant Reformation.

Lutheranism, Calvinism, Anglicanism, and Presbyterianism are just a few of the Protestant denominations that were founded because of the Reformation.[31] These groups placed a strong emphasis on the value of personal understanding of the Bible as well as the concept of the "priesthood of all Christians," which posed a threat to the hierarchy of the Catholic Church.[32] Ultimately, the Protestant Reformation had a profound effect on

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[28] Rex, “The Making of Martin Luther.”

[29] Davide Cantoni, Jeremiah Dittmar, and Noam Yuchtman, “Religious Competition and Reallocation: The Political Economy of Secularization in the Protestant Reformation,” *The Quarterly Journal of Economics* 133, no. 4 (2017): 2037–2096, doi:10.3386/w23934.

[30] Becker, Pfaff, and Rubin, “Causes and Consequences of the Protestant Reformation,” 1-25.

[31] Christine Helmer, “United and Divided: Luther and Calvin in Modern Protestant Theology,” *Calvin and Luther: The Continuing Relationship* (Göttigen, DE: Vandenhoeck and Ruprecht, 2013), 202–218, doi:10.13109/9783666550577.202.

[32] Helmer, “United and Divided: Luther and Calvin in Modern Protestant Theology,” 202–218.

Europe's political and theological landscape, and those impacts are still evident today. A variety of new religious traditions that continue to influence the religious beliefs and practices of millions of people throughout the world were developed because of the movement, which also worked to advance religious freedom and the democratization of religious knowledge.

The Ninety-Five Theses, which Martin Luther published in 1517, marked a pivotal moment in the Reformation.[33] He criticized the Church's indulgence letter business in them. Luther urged Christians to demonstrate inward contrition rather than buying forgiveness. The old Church and the proponents of renewal became increasingly at odds in the subsequent period. Gradually, other churches broke away from Catholicism, and a denominational line was drawn that separated Europe ever after.[34] Marriages between people of different denominations were uncommon, this separation resulted in the Thirty Years' War and produced two separate marriage circles. The Protestant mentality, according to some historians and sociologists, promoted modern economic progress, which caused Catholic Europe to sink.

Before him, there had been other clergy who had attacked the church, felt profoundly guilty, and sparked discussions among Catholic thinkers.[35] In actuality, Luther followed a long-standing medieval tradition of encouraging discussion within the university and clerical ranks of the church when he distributed his Ninety-Five Theses to

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[33] Barry Stephenson, "Martin Luther, German Hero," in *Performing the Reformation* (Oxford, UK: Oxford University Press, 2010): 89–112, doi:10.1093/acprof:oso/9780199732753.003.0004.

[34] Wayne H. Bowen, "Charles V, Martin Luther, and the Habsburg Empire," in *Spain and the Protestant Reformation* (Philadelphia, PA: Routledge, 2022): 58–76, doi:10.4324/9781003197676-4.

[35] Stephenson, "Martin Luther, German Hero," 89–112.

his Wittenberg colleagues and sent a copy to the Archbishop of Mainz.[36] Given that framework, pinning his Ninety-Five Theses (whether on the church door or disseminated among his associates) was neither a declaration of war against the church nor a declaration of the foundation of a brand-new Christian church.

Martin Luther compiled a list of Ninety-Five claims for scholarly debate and theological discussion in his "Ninety-Five Theses" in 1517. They addressed numerous theological issues about the practices of the Catholic Church at the time and were published in Latin. Although the Ninety-Five Theses were written with the intention of provoking discussion about these topics, they instead served as the impetus for the Protestant Reformation, a movement that challenged the authority of the Catholic Church and resulted in the formation of new Protestant denominations. The fundamental focus of the Ninety-Five Theses, which addressed a wide range of subjects, was the sale of indulgences, which were documents that promised the forgiveness of sins and freedom from purgatory in exchange for monetary contributions.[37]

Luther added the following in his Ninety-Five Theses: "The law says, 'do this,' and it is never done. Grace says, 'belief in this,' and everything is already done."[38] In this quotation, Luther shows his adherence to the teaching of justification by faith, which maintains that salvation is obtained via trusting in Jesus Christ alone and not through the performance of good deeds or observance of the law. Luther viewed this as a

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[36] Ulinka Rublack, "Locating the Reformation: Martin Luther and Wittenberg" *Reformation Europe* (2017): 20–55, doi:10.1017/9781139087728.003.

[37] Rex, "The Making of Martin Luther."

[38] Gergely Juhász, "Martin Luther: Visionary Reformer," *Reformation* 21, no. 1 (2016): 79–81, doi:10.1080/13574175.2016.1160577.

fundamental element of church reform, contending that the Catholic Church had lost sight of the underlying significance of redemption and grace because of its excessive emphasis on ritual and outward manifestations of devotion.

Thesis sixty-two states, "The true treasure of the church is the holiest gospel of the glory and grace of God."[39] Luther thought that the church had lost sight of its original purpose, which was to proclaim the good news of God's love and grace to everyone since it had gotten too preoccupied with acquiring wealth and power. This quotation highlights the significance of going back to Christian principles and giving the Bible's teachings precedence over traditions and societal norms. Martin Luther expressed a strong desire to change the doctrines and practices of the Catholic Church in several statements from the Ninety-Five Theses. He felt the need for a return to Christian fundamentals since he thought the church had deviated from its original purpose and become corrupt. People are still motivated by his emphasis on spiritual rebirth on a personal level and biblical teachings.

Luther maintained that salvation could not be purchased and that only God had the right to pardon sins and provide absolution.[40] He also attacked the adoration of relics and the sale of church offices as being improper Catholic customs. Luther's texts were produced in large quantities and widely disseminated thanks to the invention of the printing press. Luther's criticisms of the Catholic Church garnered considerable public support after his Ninety-Five Theses were quickly translated into German and other

[39] Reijer J. de Vries, "Models of Mutual Pastoral Care in the Footsteps of Martin Luther," *NTT Journal for Theology and the Study of Religion* 72, no. 1 (2018): 41–56, doi:10.5117/ntt2018.1.vrie.

[40] De Vries, "Models of Mutual Pastoral Care in the Footsteps of Martin Luther," 41–56.

European languages.[41] Luther's objections prompted the Catholic Church to issue several official declarations and condemnations in response, but these actions only amplified the Protestant Reformation. Other reformers, such as John Calvin and Ulrich Zwingli, were influenced by Luther's ideas and created their Protestant denominations.[42] The Protestant Reformation had a significant impact on European history, causing political unrest, theological conflicts, and the emergence of new modes of religious expression and practice.

Luther's formulation and dissemination of his Ninety-Five Theses took place during a specific historical period, within a certain environment and network of contacts, which determined both his immediate impact and the long-term significance of his ideas and deeds. There was a great deal of political change and instability in substantial portions of Europe during the early years of the reaction to Luther's Ninety-Five Theses. Wittenberg was a part of the Holy Roman Empire in 1517 when Luther posted his theses; this was a loosely coordinated alliance of autonomous states and cities that bore allegiance to the emperor.[43] Maximilian, the emperor, spent much of 1517 trying to ensure that his grandson, who had just lately been crowned King of Spain, would be chosen as the next Holy Roman Emperor, partially by bribery.

Charles, who was only nineteen years old when he became emperor in 1519, confronted the Holy Roman Emperor.[44] Due to the political unrest of the time and

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[41] Anja Lobenstein-Reichmann, "Martin Luther, Bible Translation, and the German Language," in *Oxford Research Encyclopedia of Religion* (Oxford, UK: Oxford University Press, 2017), doi:10.1093/acrefore/9780199340378.013.382.

[42] De Vries, "Models of Mutual Pastoral Care in the Footsteps of Martin Luther," 41–56.

[43] Rublack, "Locating the Reformation: Martin Luther and Wittenberg," 20–55.

[44] Bowen, "Charles V, Martin Luther, and the Habsburg Empire," 58–76.

Luther's deft use of print technology, his criticisms of the church were able to reach people more quickly and widely than those of anyone else. The existence of a potential audience was also essential to his accomplishment. As Renaissance humanism expanded from Italy into northern Europe, this audience included participants in a literary and political discussion about how women should be viewed in society.[45] Luther advocated marriage as a Christian duty and preached that all Christians were on an equal spiritual footing with God. He also corresponded with women about theological issues.

Luther's Publications

Luther published several publications, including "On the Babylonian Captivity of the Church" and "To the Christian Nobility of the German Nation," when his beliefs achieved widespread acceptance.[46] In these writings, Luther questioned the historic authority of the Catholic Church and advocated for people to interpret the Bible on their own, outside of the Church. As a result of Luther's convictions, the Catholic Church finally separated from him, and the Protestant movement was born.[47] He established the Lutheran Church and spoke and wrote about his principles up to his death in 1546.

Martin Luther authored an essay titled "On the Babylonian Captivity of the Church" in 1520. In it, he sharply critiques several Catholic sacraments and makes an argument for the need to reform Christian doctrine and practice. The phrase "Babylonian

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[45] Davide Cantoni, Jeremiah Dittmar, and Noam Yuchtman, "Religious Competition and Reallocation: The Political Economy of Secularization in the Protestant Reformation," *The Quarterly Journal of Economics* 133 (4): 2037–2096. doi:10.3386/w23934.

[46] Kolb, "Martin Luther."

[47] Bender, "Martin Luther and the Birth of the Protestant Ecclesial Vision," Chapter 1.

Captivity" alludes to the Old Testament exile of the Jewish people, who were taken captive by the Babylonians and made to reside in a foreign nation.[48] Luther perceived the condition of the church as being similarly enslaved to alien, perverted beliefs, and practices during his day. Luther focuses on the Catholic Church's sacraments in this treatise, especially baptism and the Eucharist. Luther maintained that the sacraments should be exclusively based on the words of the Bible and that worshippers should have a direct connection to God through their faith in Christ rather than depending on the clergy's intercession.[49] He thought that the Catholic Church had lost sight of the fundamental substance of Christianity by focusing too much on the sacraments' exterior ceremonies.

An essay by Martin Luther titled "To the Christian Nobility of the German People" was published in 1520. In this essay, Luther addressed the German nation's Christian nobles and encouraged them to take charge of the church's reformation. The treatise is split into three sections. In the first section, Luther makes the case that the Roman Catholic Church had built a "wall of separation" between the clergy and the laity, which had caused the clergy to become corrupt and misuse their position. He urged the Christian aristocracy to knock down this barrier and actively participate in the church's reformation.[50] In the second section, Luther questioned the three traditional sources of the church's authority: tradition, the Pope, and church councils. He claimed that the Bible's

[48] Bender, “Martin Luther and the Birth of the Protestant Ecclesial Vision,” Chapter 1.

[49] Lobenstein-Reichmann, “Martin Luther, Bible Translation, and the German Language.”

[50] Bender, “Martin Luther and the Birth of the Protestant Ecclesial Vision,” Chapter 1.

teachings should be made available to all Christians and that they should serve as the only source of genuine authority in the church.

Luther urged the reform of the church's sacramental structure in the third section. He maintained that the church had added numerous man-made traditions to the sacraments that had no support in the Bible. He also challenged the Catholic business of selling indulgences as well as the notion that the Mass is a sacrifice.[51] The importance of Luther's treatise can be attributed to the way it questioned the authority of the Roman Catholic Church and advocated for a more open, democratic, and inclusive version of Christianity. Furthermore, it made Luther a prominent figure in the Reformation movement and opened the door for the creation of new Protestant denominations.

Reformation's Impact

Germany has been impacted by the Reformation in two ways. On the one hand, the nation was split into two denominational camps, although in many other nations, one denomination won the majority. German history has been shaped for a very long time by this conflict between Protestants and Catholics. The second point is that Protestantism's beliefs and practices had a significant impact.[52] One contribution to a shared standard language, for instance, was Luther's Bible translation. It also promoted a reading culture in Protestant areas at the same time. Protestant regions enjoyed an educational advantage that persisted into the twentieth century since contemporary education focused mostly on reading.

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[51] Bender, "Martin Luther and the Birth of the Protestant Ecclesial Vision," Chapter 1.

[52] Stephenson, "Martin Luther, German Hero," 89-112.

Luther's views on the right of Christians to serve the state and the government's responsibility to uphold justice and protect its people had a significant impact on how we regard authority. Luther wrote and considered all aspects of life despite being a theologian. He was worried about the kids in his community and participated in the politics of the time. He was an academic. Along with being a devoted father and husband, he was a revolutionary. He was immersed in the everyday lives of the working class and underprivileged. Yet, Luther is not being honored in connection with reformation anniversaries.[53] Luther is not even recognized by the Lutheran Church. Lutheran refers to someone who adheres to Luther's theological doctrines, not to his persona.

Luther, as well as other theologians of the Protestant Reformation, held the view that everyone is a sinner and is depraved in the eyes of God.[54] They also held the view that people who violate God's prohibitions will be punished. Not only do all people sin, but because of this, there is no way for anybody to do enough good deeds to merit God's love. The reformation asserted that God, not man, holds the key to the problem's resolution. According to Luther and his adherents, the Bible says that redemption is brought about by God's grace, with belief, and because of Jesus. The scriptures demonstrate that God has mercy on sinners, according to the reformation's message. To anyone who trusts in him, he freely extends forgiveness.

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[53] Peter Endig, "Reformation Day: Martin Luther, the Reformer," Deutschland.de. https://www.deutschland.de/en/topic/life/martin-luther-the-reformer.

[54] Johannes Smit, "Martin Luther's Theology and Calvinistic Church Orders and Church Polity," in *Luther and Calvinism* (Göttingen, DE: Vandenhoeck and Ruprecht, 2017), 101–122, doi:10.13109/9783666552625.101.

Three "solas" are commonly used to condense Luther's and the Reformation's teachings.[55] It is only through faith, only through grace, and only through the written word of God that one is saved. In God's love for humanity lies the secret to reformation theology. God's love is freely given when he acts solely by grace. God's love cannot be earned by humans. Forgiveness cannot be acquired by anyone. God's love is not earned with human effort but is freely given through God's mercy. Faith alone is a phrase used to refer to those who accept Jesus as the world's Savior based on their belief. The sacraments of holy baptism and the Lord's Supper serve as vehicles through which God imparts faith to people through the action of His Holy Spirit.[56] Humans do not earn God's love; instead, they get it through the grace of their faith.

The Bible is the exclusive source of revelation from God, according to scripture alone. The only reliable source for information regarding God is the Bible. Considering Jesus' status as the physical Son of God, the Bible can be rightly interpreted. Jesus died there to atone for everyone's sins, the Bible declares that His death and resurrection constitute the most crucial event in human history. This does not imply that Christians ought to read nothing but the Bible. Sola scriptura refers to the idea that the Bible is the only reliable source for theology and conduct.

The three solas of by grace alone, by faith alone, and by scripture alone are all summed up in one term from the Reformation, solus Christus – through Christ alone.[57]

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[55] Kimlyn J. Bender, "The Sola Behind the Solas: Martin Luther and the Unity and Future of the Five Solas of the Reformation," *Evangelical Quarterly* 90, no. 2 (2019): 109–31, doi:10.1163/27725472-09002002.

[56] Bender, "The Sola Behind the Solas," 109–131.

[57] Bender, "The Sola Behind the Solas," 109–131.

The Reformation was primarily focused on this. Jesus Christ is the central figure in the gospels, God's grace, and our faith. Jesus became the center of attention during the Reformation, not the Church. Jesus is the model for how God and humanity should interact with one another, according to Luther and the reformers.[58] The Little Catechism was written by Luther to teach the fundamentals of the Christian faith, and he translated the Bible into German so that everyone may read the Word of God. Luther was concerned about the people in his community and strove to provide resources for them.

Luther's Basic Tenets

The basic tenets of the Christian faith, as perceived by Martin Luther, are encapsulated in Luther's Little Catechism. It was penned in 1529 to serve as a guide for parents and pastors as they taught their congregation members and children the core principles of Christianity. The Ten Commandments, the Apostles' Creed, the Lord's Prayer, baptism, confession, and the Sacrament of the Altar are the six divisions that make up the Little Catechism.[59] An overview of the key beliefs of the Christian faith is given in each section. The Little Catechism places a focus on individual faith and close reading of the Bible, which is one of its main characteristics. Luther held that every Believer should be able to read and understand the Bible for oneself and should have a personal relationship with God.[60] The Little Catechism encourages people to critically

[58] John Witte, "From Gospel to Law: The Lutheran Reformation Laws," in *Law and Protestantism* (Cambridge, UK: Cambridge University Press, 2009), 177–198, doi:10.1017/cbo9780511613548.007.

[59] Smit, "Martin Luther's Theology and Calvinistic Church Orders and Church Polity," 101–122.

[60] Jonathan Mumme, "Luther's Later Ecclesiology and the Leipzig Debate," *Luther at Leipzig* (Leiden, NE: Brill, 2019), 265–287, doi:10.1163/9789004414631_013.

evaluate their religious beliefs and offers a framework for comprehending the Bible's teachings. In the Lutheran Church, the Little Catechism is often used and has been translated into other languages.[61] It continues to have a big impact on Christian theology and education and is still a crucial tool for teaching the fundamentals of the Christian faith.

Conclusion

Martin Luther's capacity to inspire and galvanize others to support him in his efforts to reform the church during the Protestant Reformation was a defining quality of his leadership. His adherence to the Bible's tenets, belief in the strength of the person, and readiness to take on the Catholic Church's authority all served as the foundation for his leadership.[62] Luther's writings and lectures, which were widely read and had an impact on people throughout Europe, demonstrate his leadership. In contrast to the Catholic Church's exterior rites and rituals, he outlined a vision of a church that emphasized individual spiritual growth and a close relationship with God.

Luther's writings and speeches that publicly questioned the Church's established doctrines were exemplary examples of his leadership. Because of his exceptional communication skills, he made even the most abstract theological concepts understandable to laypeople. He argued in favor of the Bible's translation into the populace's tongue because he thought it should be available to everyone. His acts also

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[61] J. Mumme, “Luther’s Later Ecclesiology and the Leipzig Debate,” 265–287.

[62] David D. Cook, Brent A. Thomason, Michael Whiting, Jack Goodyear, Erik Gronberg, Jay Harley, Mark Cook, and Justin Gandy, *Luther on Leadership: Leadership Insights from the Great Reformer* (Eugene, OR: Wipf and Stock Publishers, 2017), 42.

demonstrated Luther's leadership. To further his idea of a reformed church, he was prepared to oppose the authority of the Catholic Church and jeopardize his safety.[63] The Reformation officially began when he famously nailed his Ninety-Five Theses on the Wittenberg church door, which contested the practice of the Church selling indulgences.

The leadership of Luther was also demonstrated by his deeds. He took risky actions, including pinning his Ninety-Five Theses to the Wittenberg church door and standing trial before Emperor Charles V at the Diet of Worms. To further his ideas for a reformed church, he was prepared to oppose the authority of the Catholic Church and put his safety in danger. Transformational leadership best describes Luther's approach to management. He influenced many people beyond his supporters, inspiring, and motivating them to join him in his efforts to change the church. He supported people's right to think for themselves and establish their own beliefs based on the principles of the Bible because he believed in the inherent power of the individual.

Martin Luther was a visionary figure who was essential to the Protestant Reformation. His ability to articulate his vision, his sense of purpose and his courage to challenge the Catholic Church's established authority all served as the foundation for his leadership style. He encouraged his followers to think independently, challenge accepted wisdom and be open to novel concepts. Luther was motivated by a desire to change the Catholic Church because he thought it had become spiritually stagnant and needed to be reformed. He was devoted to the idea of personal accountability and believed that everyone could communicate directly with God rather than through the Church.

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[63] Cook, Thomason, Whiting, Goodyear, Gronberg, Harley, Cook, and J Gandy, *Luther on Leadership,* 55.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Throughout history, various theologies have made alterations to Christianity, resulting in changes to the church's operations. These alterations resulted in different sects and denominations in the Christian World. Each sect and denomination focus on one or more principle taught in the Bible. One subfield of Christian theology that addresses spiritual renewal is Renewal Theology. This theology is concerned with the process of revitalizing or transforming one's faith and encompasses several theological themes, including the Holy Spirit's work, the church's role, the nature of salvation, and the Kingdom of God. Renewal Theology emerged in the mid-twentieth century as a response to the perceived decline of spirituality in both the church and society. Its proponents aimed to revive the church by highlighting the Holy Spirit's significance in believers' lives and the need for continuous spiritual growth and transformation. Believers are searching for a more tangible way of learning and living the teachings in the Bible. Some believe that the Holy Spirit plays a huge role in a person’s salvation, and one must act according to the promptings to receive its fruits. A book by Maxam suggested that the movement was an attempt to find meaning amidst the crisis people are experiencing in their lives.

Renewal Theology has its roots in the early twentieth century Pentecostal and Charismatic movements. These movements emphasized the Holy Spirit's work in

believers' lives, such as the experience of speaking in tongues, healing, and prophecy. Many are looking for signs to strengthen their faith and miracles like speaking of tongues and prophecy fill up that longing. Although these movements faced opposition from traditional denominations, they became popular among Christians seeking a more profound spiritual experience. The Pentecostal and Charismatic movements paved the way for Renewal Theology, which aimed to expand on the Holy Spirit's work while also including traditional theological themes.

One of the primary themes of Renewal Theology is the Holy Spirit's work. Renewal theologians regard the Holy Spirit as the agent of spiritual transformation and growth in believers' lives. The Holy Spirit empowers believers to live out their faith, conquer sin, and bear witness to Jesus Christ. This empowerment creates a new person and a new outlook on the Gospel and its effect on salvation. Theologians of the Renewal movement place special importance on the Holy Spirit’s work in the life of the followers of Christ, not only during conversion but throughout their whole lives. Relying on the Holy Spirit should be a lifelong desire if someone wants to be saved. Another important topic for Renewal Theology is the part that the church plays in faith. Renewal theologians consider the church as a community of believers united by their shared faith in Jesus Christ and their experience of the Holy Spirit. The church is seen as a place of spiritual nourishment, where believers can grow in their faith and receive support and encouragement from fellow believers. Without this bond with other believers, a gradual loss of faith may happen. Strengthening each other’s faith is crucial for salvation. Theologians of the movement emphasize the significance of the church in the spiritual

development of the faith's followers, and the requirement for active participation in the church's activities.

The nature of salvation is also a crucial topic in Renewal Theology. Theologists of this movement place importance on the role of salvation, which transforms not only by the forgiveness of sins but also by changing the believer into being like Christ. "Be ye therefore perfect, even as your Father which is in heaven is perfect," was one of Christ's admonitions to His followers before He went to heaven (Matt. 5:48). This admonition can be taken literally or figuratively. Christ showed the perfect way to follow the gospel, but Christ also created a path where His followers could gain this perfection. Salvation is considered an ongoing process of growth and transformation, where believers gradually conform to Christ's character. Renewal theologians also emphasize the significance of faith and obedience in the salvation process, as believers are called to respond to the Holy Spirit's work in their lives. The Kingdom of God is another important theme in Renewal Theology. Renewal theologians regard the Kingdom of God as God's reign in believers' hearts and the world. The Kingdom of God is viewed as both a present reality and a future hope, and believers are called to live out the values and principles of the Kingdom in their daily lives. Renewal theologians emphasize the importance of social justice and compassion as ways of manifesting the Kingdom of God in the human reality. A true believer is seen as someone who constantly put the effort in serving his neighbor, being one of two of the greatest commandments of God.

Renewal Theology is a branch of Christian theology that emphasized the significance of spiritual revival or rejuvenation in the lives of the devotees. Salvation is an ongoing process, and it begins here on earth. The Holy Spirit is considered the most

important link to heaven. Its proponents aim to revitalize the church by highlighting the Holy Spirit's ongoing work, the church's significance in believers' spiritual growth, the transformative nature of salvation, and the Kingdom of God as both a present reality and a future hope.

Biblical Foundations of Renewal Theology

Renewal Theology is a theological framework within Christianity that emphasizes the Holy Spirit and its constant action in the life and existence of the Church and of the followers of Christianity. The way the Holy Spirit is depicted in both Old and New Testaments is central to the movement. In the Old Testament, the Spirit is shown as God's endless and active presence, providing strength, knowledge, and prophetic understanding. Judges, for example, describes how Othniel was enabled by the Spirit to lead the Israelis to victory, (Jdg. 2:10) while the Psalms praise the Spirit as the giver of fresh life and rebirth (Ps. 51:10-12). Prophets similarly attribute their inspiration to the Spirit (Is. 61:1-3). In the New Testament, the Holy Spirit is presented as the fulfillment and completion of the prophecies of the Old Testament. The Spirit is the agent of the new covenant, responsible for bringing about the new birth and enabling believers to live a life of faith and obedience. The Gospel of John portrays the Holy Spirit as the helper who summons believers to abide forever (Jn. 14:16). The Spirit convicts the spheres of virtue, sin, and judgment, (Jn. 16:8) while in Acts, it empowers the early Church's witness to Jesus Christ, (Acts. 1:8) enabling believers to speak in tongues, prophesy, and perform miracles (Acts 2:4, 10:44-46, and 19:6). Renewal Theology highlights the Holy Spirit's crucial role in salvation and sanctification, as the Spirit enables sinners to believe in Jesus Christ and

repent (Jn. 3:5-6; Ti. 3:5), regenerates believers, sanctifies them, and bears witness to their status as children of God with a guaranteed inheritance in Christ (2 Cor. 5:17).

Renewal Theology emphasizes the Holy Spirit's essential role in the salvation and sanctification of believers (Rom. 8:13-14; Gal. 5:16-25). The Holy Spirit enables sinners to come to faith in Jesus Christ and repent of their sins, as well as regenerate them, giving them new life and making them new creations in Christ. Moreover, the Holy Spirit is the sanctifying force that empowers believers to live a holy and obedient life, bearing witness to their identity as children of God and securing their future inheritance in Christ (Eph. 1:13-14).

The Holy Spirit's gifts, discussed in several texts within the New Testament, are also a central part of the movement's doctrine. These spiritual aptitudes are bestowed by the Holy Spirit to strengthen the church, (1 Cor. 12:7) encompassing both speaking and non-speaking gifts. The speaking gifts include prophecy, tongues, and interpretation of tongues, (1 Cor. 12:10) while the non-speaking gifts consist of discernment of spirits, faith, healing, miracles, and acts of service (1 Cor. 12:9; 12:28-30).

Historical Development of Renewal Theology

Renewal Theology has a lengthy and diverse history that dates to the early church. Throughout church history, numerous movements highlighted the Holy Spirit's work, but the emergence of the Charismatic and Pentecostal movements solidified Renewal Theology as a unique theological tradition. During the initial phases of the church, its doctrine regarded the Spirit as being on par with the Father and the Son, and the church fathers placed varying degrees of emphasis on its functions. This varying degree of

emphasis is an important aspect regarding how most churches perceive the Holy Spirit. For instance, Augustine gave priority to the Holy Spirit's role in bringing about internal transformation in individuals,[1] while others, like Irenaeus, emphasized the Spirit's role in the church's unity and the continuity of the Christian message.[2]

The movement baptized as Pentecostal, arising during the beginning of the twentieth century, marked a significant turning point in Renewal Theology's history. The movement greatly emphasized the supernatural aspects and deeds of the Holy Spirit, such as baptism and the bestowal of its gifts.[3] The first Pentecostal doctrines perceived the Holy Spirit's baptism as a distinct and separate event from salvation and was followed by speaking in tongues. The speaking in tongues is considered a physical manifestation of the bestowal of the gifts of the Spirit. The movement grew rapidly and started a process of creation of many Pentecostal denominations. However, it also faced criticism from those who saw its emphasis on the Holy Spirit's work as excessive or heretical.[4] These critiques often focused on practices like speaking in tongues, being viewed as disruptive to church worship.

The Charismatic movement arose during the 1960s and 1970s and was built on the foundations of what the Pentecostals had established. The key difference between the

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[1] Augustine, "On the Trinity," trans. Arthur West Haddan, in *The Nicene and Post-Nicene Fathers,* First Series, vol. 3, ed. Philip Schaff (Buffalo, NY: Christian Literature Publishing Company, 1887), 209-210.

[2] Irenaeus, "Against Heresies," trans. Alexander Roberts and James Donaldson, in *The Ante-Nicene Fathers, Vol. 1*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Publishing Company, 1885), 558-559.

[3] Daniel D. Isgrigg, "Our Sixteen Fundamental Truths," Assemblies of God, https://ag.org/Beliefs/Statement-of-Fundamental-Truths.

[4] John MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville, TN: Thomas Nelson, 2013), 202.

two was that the charismatic movement was not limited to specific denominations and included individuals from a variety of Christian traditions such as Catholics, Anglicans, and others.[5] The movement placed the spotlight on the church's unity in a stronger way than the Pentecostals before them, while raising the importance of the Spirit's influence on the life of the devotees. Very influenced by the charismatic movement, the renewal theologists revived the emphasis on the actions of the church and the lives of the people and how these were influenced by the Holy Spirit. This revival also enhanced the reach of a new charismatic theology, which looked to understand how important the gifts of the Spirit were in the church and its labor.[6]

However, despite its significance, Renewal Theology has faced criticisms throughout church history. Critics argue that Renewal Theology places an excessive amount of stress on the Holy Spirit at the expense of other areas of Christian theology. Others believe that the emphasis on the gifts of the Spirit is unnecessary and causes division. To address these criticisms, Renewal Theology has stressed the importance of balancing the Holy Spirit's work with other areas of Christian theology, such as doctrine and scripture. Furthermore, Renewal Theology has highlighted the importance of using the gifts to edify the church and to bring glory to God.[7]

The introduction of Renewal Theology gave rise to multiple questions regarding the Holy Spirit and the charismatic gifts. Several theologians started a study of scholarly works to determine the answers to this question. More and more believers in different

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[5] Pope Francis, Address to the Catholic Charismatic Renewal International Service, 2014.

[6] Richard Quebedeaux, *The New Charismatics* (San Francisco, CA: Harper and Row, 1976), 35.

[7] J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective,* vol. 1: God, the World, and Redemption (Grand Rapids, MI: Zondervan, 1996), 27-31.

Christian sects and denominations are taking these questions seriously and this created the movement we know today.

Doctrinal Themes in Renewal Theology

Renewal Theology is a theological movement that seeks to renew the Christian church by focusing on the Holy Spirit's role and the utilization of spiritual gifts. This connection between the Holy Spirit and spiritual gifts is inseparable as it is the Holy Spirit whom spiritual gifts are attributed to. It has established a set of doctrinal themes that are central to its understanding of the Christian faith. This section will explore these themes, including the Trinity and the Holy Spirit, the word and the Spirit's relationship, the Church's nature and mission, and the role of experience and emotion in Renewal Theology.

One of the fundamental doctrinal themes in Renewal Theology is the relationship between the Trinity and the Holy Spirit. The Holy Trinity's relationship to each other has been a constant theme of debate and it is important to understand what Renewal Theologians' view is in this matter. Renewal theologians stress the Holy Spirit's centrality in the life of the Christian community and the significance of understanding the Spirit's relationship to the rest of the Trinity. J. Rodman Williams, a pioneer of Renewal Theology, saw the Holy Spirit as the dynamic member of the Holy Triad who comes to transform the lives of the followers of the faith.[8] The biblical record agrees with this, as it portrays the Spirit as the active agent of God's reach and action in the earthly world. The

[8] Williams, *Renewal Theology,* 11.

Holy Spirit is attributed to special occasions in Jesus Christ's life including His baptism and temptation in the wilderness right before His earthly ministry.

Another essential theme in Renewal Theology is the connection between the Spirit and the word. Renewal theologians uphold the importance of scripture as the authoritative source for Christian doctrine and practice. Nonetheless, they also underscore the Holy Spirit's role in interpreting and applying scripture to the lives of believers. Frank Macchia defined the Spirit as the ultimate hermeneutical principle of the whole faith of Christianity.[9]

Renewal Theology underscores the Holy Spirit's essential role in helping believers grasp the significance and meaning of biblical teachings. The recognition of the Holy Spirit's influence stands as a cornerstone in comprehending the depth and meaning of the Word of God. It is through the indwelling and guidance of the Holy Spirit that believers are granted insight into the scriptures, revealing profound truths, and illuminating their relevance to contemporary life. Thus, a profound understanding of the Word of God necessitates an acknowledgment of the Holy Spirit's indispensable role in interpreting and applying its teachings. Additionally, Renewal Theology highlights various significant doctrinal themes, such as the Church's nature and mission. Renewal theologians maintain that the Church is a congregation of believers who have been endowed with the power of the Holy Spirit to continue Jesus Christ's work in the world. They stress the significance of both unity and diversity within the Church, recognizing that each member has unique gifts and roles to fulfill the mission of the Church. Additionally, renewal theologians view the Church as an agent of social transformation, advocating for justice and peace in

[9] Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 118.

the world. The Church is where believers could gather with other believers, learn together about the Word of God, and strengthen each other's faith and testimony about God and His work on earth. The Church is also viewed as the Kingdom of God on earth.

Another defining feature of Renewal Theology is the role of experience and emotion. The followers of the movement accept the transformative power of frontal encounters and accompanying emotional responses with the Holy Spirit, such as joy, peace, and the act of speaking in tongues. Such feelings or emotions are attributed to the Holy Spirit's influence on a person. While Renewal Theology recognizes the importance of reason and intellect, it acknowledges their limitations in fully comprehending God's truth. Renewal Theology emphasizes the focus on faith in understanding the word of God. Reason and intellect alone cannot comprehend knowledge way higher than ours. Faith involves emotions as it acknowledges the whole person, but it is not completely equivalent to emotions only, like Michael Horton states.[10] Despite criticism for its emphasis on emotional experience, Renewal Theology remains a valuable theological movement that contributes to the ongoing renewal of the Christian church.

Practical Implications of Renewal Theology

Renewal Theology has practical implications for various aspects of Christian life, including worship, evangelism, missions, and ministry. With its focus on the never-ending Holy Spirit's labor, it has led to a renewed emphasis on the experiential nature of the way Christians see the world, and how worship is guided by the Spirit. This has resulted in a more dynamic and participatory style of worship, which engages the whole

[10] Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids, MI: Zondervan, 2011), 14.

person, including their emotions and intellect. The use of charismatic expressions such as prophetic utterances, speaking in tongues, healing, and prayer has become more prevalent in worship services. This emphasis resulted in a more dynamic worship and manifestation of miracles. According to Clark Pinnock, this renewed emphasis on the Holy Spirit's existence and guidance in worship has revived the church to the proximity and supremacy of God.[11]

Furthermore, Renewal Theology points to how the Holy Spirit becomes pivotal for empowering and equipping believers for preaching and missionary work. A renewed emphasis on sharing the Good Word to everyone who will listen started and every true believer must share as part of the process of salvation. This has led to a renewed emphasis on personal evangelism and the true meaning of gifts in evangelism and missions. Sharing the Spirit's gifts is not simply a privilege, but also a holy obligation in the vocation of Christians. Individuals help to the edifying and development of the larger Christian community via acts of unselfish generosity. By using their spiritual gifts to help others, Christians fulfill an important component of their spiritual calling, promoting a culture of compassion and spiritual development within the community of Christ. According to J. Rodman Williams, believers are called to take part in the work given by the dynamic member of the Trinity by sharing the gospel in both word and action.[12] Renewal Theology also recognizes the need for sensitivity to cultural contexts and the diversity of gifts and ministries needed for effective witness. As a result, believers are

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[11] Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 15.

[12] Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids, MI: Zondervan, 1996), 104.

better equipped to engage with people from diverse backgrounds and to work together effectively in fulfilling the mission of the Church. A better engagement with others results in a better conversation about the gospel making it easier to share and invite others to worship together.

An important practical implication of Renewal Theology is its emphasis on spiritual gifts within ministry. This theology recognizes that spiritual gifts are crucial for building up the Church and empowering believers, and therefore, highlights the importance of discovering and utilizing these gifts in ministry. To be effective, it is necessary to recognize the diversity of gifts needed for effective ministry and to train and equip believers accordingly. As Gordon Fee points out, using spiritual gifts diligently is crucial for building up the Church.[13]

While there are many advantages to Renewal Theology, there are also challenges that need to be addressed. One of these is the increasing secularization of society, which may make it more difficult to remain relevant and effective. Many are looking for tangible signs and miracles to strengthen their faith thereby leaning away from the subtle whisperings of the Holy Spirit. Additionally, there is a diversity of beliefs and practices within the Renewal movement, which can lead to tension and division. The varying interpretations of verses created divisions where most churches today came from. However, this diversity also presents an opportunity for growth and learning as believers from different backgrounds come together to seek guidance from the Holy Spirit. Churchtimes argues that "such renewal also calls for reform," emphasizing the importance of being active in the Church and participating in activities that allow a

[13] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994), 29.

change in attitude and stronger faith. A new person calls for new or better measures. This can be a better lifestyle or a completely different lifestyle.[14]

Overall, Renewal Theology had a significant impact on the Church in the last century, both in its theological practice and its practical implications. While it has faced challenges and controversies, it has also brought attention to important aspects of the Christian faith, such as personal experience, spiritual gifts, community, and the global nature of the Church. As the Church continues to navigate the challenges of the world in the twenty first century, Renewal Theology will likely continue to play a very important role in determining its theology and practice.

Contemporary Debates in Renewal Theology

Renewal Theology is a dynamic and thriving movement within the Christian Church, which has been influenced by multiple factors, including biblical foundations, historical developments, doctrinal themes, and practical applications. Recently, debates have emerged regarding Renewal Theology's relationship with other theological traditions, critiques and responses to Renewal Theology's theological perspectives, and new directions and developments within the movement.

One of the primary debates concerning Renewal Theology circles around its affiliation with other theological traditions. While some scholars consider Renewal Theology a unique theological tradition that focuses primarily on the Holy Spirit and spiritual renewal, others contend that it is part of more extensive theological movements such as Pentecostalism or Evangelicalism. For instance, Veli-Matti Kärkkäinen posits

[14] Knorn, *The Theology Behind Renewal and Reform*, 1.

that Renewal Theology is an "ecumenical phenomenon" that transcends denominational and theological boundaries.[15] In contrast, David Gibson contends that Renewal Theology is a renewal of Evangelical theology instead of a separate theological tradition.[16]

Critiques and responses to Renewal Theology's theological perspectives also generate debate. Some authentic sources and scholars have criticized Renewal Theology for its excessive emphasis on experience and subjective spirituality, while others have praised its contributions to the study of how the Holy Spirit acts and intervenes in the lives of the followers of Christ. Wayne Grudem has defended Renewal Theology, stating that it highlights the essentiality of the Holy Spirit in the human experience.[17] In contrast, others have criticized Renewal Theology for neglecting critical theological doctrines, such as the Trinity or the nature of Christ. James Dunn, for example, argues that Renewal Theology tends to overlook the significance of the Trinity, leading to a "functional Unitarianism" in its theology.[18]

In recent years, Renewal Theology has witnessed new directions and developments, including a more ecumenical and global perspective. The Renewal movement has recognized the diversity of theological perspectives and practices within the movement and has underscored a latent necessity for greater collaboration and dialogue with other Christian traditions. This new direction involves a new vision of

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[15] Veli-Matti Kärkkäinen, "Renewal Theology as an Ecumenical Phenomenon," *Journal of Pentecostal Theology* 13, no. 2 (2004): 416.

[16] David Gibson, "Renewal Theology: A Renewal of Evangelical Theology," *Journal of Pentecostal Theology* 14, no. 1 (2005): 61.

[17] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 783.

[18] James Dunn, "Renewal Theology: An Evangelical Appraisal," *Journal of Pentecostal Theology* 9, no. 13 (1996): 49.

Christianity around the world as a multi-dimensional, pluralistic reality, according to Veli-Matti Kärkkäinen.[19] Another crucial development in Renewal Theology is the renewed focus on the Doctrine of the Trinity. Scholars have recognized the significance of the Trinity in shaping Renewal Theology and have emphasized the need for a deeper understanding of this doctrine. Keith Warrington notes that a more nuanced and complete understanding of the Trinity needs to be addressed in Renewal Theology.[20]

The issue of the Holy Trinity has been a common debate for decades among the Christian community. Various Christian denominations' statements on the Trinity reveal a shared core belief in a singular, eternal, and omnipotent God who exists in three distinct persons: the Father, the Son (or Word), and the Holy Spirit. Each denomination emphasizes the unity of these three persons in substance, power, and eternity, while avoiding the confusion of their distinct identities. They affirm that the Son is begotten by the Father and the Holy Spirit proceeds from both, yet all three persons are considered co-eternal and co-equal, being uncreated and omnipotent.[21] The language employed by these denominations varies slightly, with some acknowledging the terminology of 'Trinity' and 'persons' as not directly from Scripture, but in accordance with it. Nevertheless, the underlying theology of a triune Godhead remains a central tenet across Anglican, Assembly of God, Baptist, Lutheran, Methodist, Presbyterian, and Roman Catholic beliefs.

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[19] Kärkkäinen, "Renewal Theology as an Ecumenical Phenomenon," 76-83.

[20] Keith Warrington, "Trinitarianism in Renewal Theology," *Journal of Pentecostal Theology* 13, no. 1 (2004): 219.

However, Renewal Theology has also faced criticisms and responses in contemporary theology. One common criticism is that Renewal Theology is overly focused on subjective experiences and lacks a solid theological foundation. Scholars have countered this criticism by arguing that Renewal Theology is firmly grounded in biblical and theological principles.[22] Another critique is that Renewal Theology tends to be individualistic and lacks a strong social and political vision. This criticism led to the rise of a more socially engaged and politically active renewal movement of the "prophetic movement."[23]

In a book entitled *Renewal Theology: Salvation, the Holy Spirit, and Christian Living*, Williams explained the “weaknesses and hazards” of this particular movement. He explored why not all believers who ask for healing are being healed and what impact our faith has on the reality of our own lives. He also explored the meaning of different terminologies and how common believers can understand these terms to better apply it in their lives.[24]

Moreover, there is a growing emphasis on the importance of cultural and global perspectives in Renewal Theology. Renewal movements worldwide are recognized for the levels of diversity they hold, and a wish to start a better engagement with non-Western theological perspectives is present in their actions and expansion. Bridging the gap between different cultural and global perspectives is important to lessen the tension and create more friendly and welcoming communication among different sects and

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[22] Grudem, “Systematic Theology,” 1016.

[23] Gibson, "Renewal Theology," 70-71.

[24] Kärkkäinen, "Renewal Theology," 313-314.

denominations. There is also a growing interest in the relationship between Renewal Theology and issues of justice and peace, particularly in the context of globalization and postcolonialism.[25]

Conclusion

Renewal Theology has gained popularity over the latter decades of the twentieth century, and the first decades of the twenty first century, as a theological movement that emphasizes the Holy Spirit's ongoing work in the believer's life, the church, and the entire planet. This essay has explored various aspects of Renewal Theology, including its biblical foundations, historical development, doctrinal themes, practical implications, and contemporary debates. The essay delved into the biblical teachings concerning the Holy Spirit's role in salvation, sanctification, and the spiritual gifts. Additionally, it traced the historical development of the movement from the early days of the church to the contemporary movements Pentecostal and Charismatic, highlighting the significant impact this movement had on the structure of God's church, and its actions around the globe. Overall, this exploration emphasizes the vital part of the Holy Spirit's work in the evolution and mission of the Christian church.

After examining the biblical foundations and historical development of Renewal Theology, the essay explored key doctrinal aspects of the movement. These included the Trinity and each of its members, the relationship between the word and the Spirit, the regime of the Ecclesiastical structure and its mission, and the function of experience and emotion in Renewal Theology. The essay found that Renewal Theology has much to

[25] Gibson, "Renewal Theology," 71.

offer in developing a more robust and holistic understanding of the Christian faith. Renewal Theology offers a more active participation in one's journey to salvation. It is more than just feeling the influence of the Holy Spirit, but also acting on its promptings.

The essay then turned to the practical implications of Renewal Theology, examining its impact on worship and liturgy, evangelism and missions, and the use of spiritual gifts in ministry. The essay concluded that Renewal Theology has the potential to transform the way we worship, evangelize, and minister to others, leading to a deeper relationship with God and a greater love for our neighbor. Although very broad, serving God and neighbor is a beautiful expression of one's commitment to being Christlike and necessary if one wants to be saved. This is how one can show his faith while also helping others in their daily struggles. The ability to transform love for God into love for neighbor defines what Renewal Theology's focus. Seeking and acquiring gifts of the Spirit is not just for individual sanctification but also a way to share God's power among His children who needed it.

Finally, the essay considered contemporary debates in Renewal Theology, including its relationship with other theological traditions, critiques, and responses to Renewal Theology in contemporary theology, and new directions and developments in the movement. It concluded that Renewal Theology is a dynamic and evolving movement that generates lively discussion and debate within the wider theological community. It causes both division and unity within the Christian community.

In summary, Renewal Theology is a vital and exciting movement within the Christian church, with a rich history, deep theological roots, and powerful practical implications. It reminds believers of the Holy Spirit's constant presence in their lives and

challenges them to embrace a healthy vision of the Christian faith. As believers engage with Renewal Theology, they should be open to the Spirit's leading and seek to faithfully live out the mission of Christ in the world. As the Church enters the new era of fast-paced world, Renewal Theology stands as one of the aspects that may have a vital role in shaping theology and practice. Its enduring influence can be felt for generations to come. The emphasis on the influence of one of the members of the Holy Trinity will be beneficial to the development of the future generation’s journey towards salvation. Renewal Theology offers a more active participation in one’s journey to salvation. It is more than just feeling the influence of the Holy Spirit, but also acting on its promptings.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Transformational Leadership inspires followers and entire communities to alter their behavior. In its purest form, it aims to cultivate future leaders by inspiring positive change among its believers. Transformational leadership, when practiced effectively, raises the spirits and productivity of those under its sway. Leaders may get the most out of their followers by knowing about their talents and weaknesses and providing a financial incentive that pushes them to take on additional responsibility at work. However, leaders who can improve their teams rely on more than just money to keep their employees engaged. This approach helps improve the team's intrinsic motivation by emphasizing the importance and meaning of their work.[1]

The term transformative leadership was first presented by James MacGregor Burns in his book *Leadership*, published in 1978. Specifically, he said that transformational leadership occurs when "leaders and the people they lead raise one another to greater levels of ethics and motivation."[2] Later, Bernard M. Bass expanded on this idea of "transformational leadership."[3] These traits are those of a leader who goes

[1] Mark Homrig, "Transformational Leadership," n.d., Go Civil Air Patrol, https://www.gocivilairpatrol.com/media/cms/Transformationa l_Leadership_B14231894F031.pdf

[2] Burns, *Transformational Leadership*, 2007.

[3] John S. Burns, "Defining Leadership: Can We See the Forest for the Trees?," *Journal of Leadership Studies* 3, no. 2 (April 1996): 148–57, https://doi.org/10.1177/107179199600300212.

above and beyond, as described in his book *Leadership and Performance Beyond Expectations*, published in 1985.[4]

According to Burns, "leaders and followers help each other advance to a higher level of morale and motivation" when they work together to change leadership. Burns conceded the gray area between leadership and management but contended that telling them apart was a matter of behavior and character. The terms "transformative leadership" and "transactional leadership," which he coined to define two contrasting styles of leadership, are his. According to Burns, people and organizations alike can benefit greatly from adopting a more progressive outlook. It causes a shift in how workers think about their jobs and what they value most. A leader's charm, vision, and drive to inspire followers to action are the foundations of the transformational model of leadership as opposed to the "give and take" dynamic of the transactional model. Because of their selfless commitment to bettering their teams, businesses, and communities, leaders who affect change are held up as moral ideals. Burns argued that transformative and transactional forms of leadership could not coexist. Transactional leaders are more prone to conform to the norms of their organizations, in contrast to transformational leaders.

The research of Burns was expanded by Bernard M. Bass who explained principles underlying transforming and transactional leadership, but he used the term "transformational" rather than "transforming." Bass explained transformational leadership’s affects and measured the motivation and performance of its followers. A leader's ability to reshape an organization begins with how much sway they have over

[4] James MacGregor Burns, *Transforming Leadership: A New Pursuit of Happiness* (New York, NY: Grove Press, 2004), 124-131.

subordinates.[5] The followers of a transformational leader have feelings of loyalty, trust, admiration, and respect for the leader. As a result, a transformational leader gives their people a sense of purpose and a direction beyond merely making money for themselves. A leader's idealistic impact, individual consideration, and intellectual stimulation alter and drive people. However, it is not easy to grow into a transformational leader. Perception is the key to effective transformational leadership. It must go to the heart of the matter and touch the follower's emotions to be effective. Transformational leaders have a firm grasp on the influence of metaphor and language. Although "transformational characteristics" are covered in leadership programs, whether a leader becomes transformational depends on the leader's work.

Organizations generally need help when transformational leadership is lacking. Because of how strongly transformative leadership is linked to favorable employment conditions, the converse might be true for businesses that do not use it. One of the first things a principal or dean needs to know when adopting a transformational leadership style is how to affect the way their team sees their work. Transformative molding of routine activities benefits followers by increasing their optimistic outlook.[6]

Meaningful work is a byproduct of transformational leadership. There is a link between transformative leadership and productivity at work, according to a meta-analysis of the literature. These results show that transformative leaders give employees agency, increasing job satisfaction. The people who follow transformative leaders are dedicated to

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[5] James George Ifeanyi, and Ogbonna Odumeru, “Transformational Versus Transactional Leadership Theories: Evidence in Literature,” https://citeseerx.ist.psu.edu/document?repid =rep1&type=pdf&doi=a44b 2a289a2866ffa714d88e7ee8304b0a4caf5f.

[6] B. M. Bas, “Transformational Leadership,” Mind Tools, https://www.mindtools.com/alj9lad/transformational-leadership.

them because they believe in the value and authenticity of what they do. Employees will feel more in control thanks to the leader's transformational style. Every follower of a transformational leader will feel like they have more control over their lives. People who work for a transformative leader are less likely to be cynical because they are provided with more opportunities for intellectual growth and are pushed to maintain an open mind. Empowering followers has been linked to higher levels of job satisfaction, reduced anger and irritation, and a stronger sense of loyalty to one's organization.

Employees may take greater pride in their job when guided by a transformational leader. To motivate their teams, transformational leaders instill in their followers a sense of competence, community, and commitment to the organization's core principles. They inspire those who back the cause to work harder toward its goals. Employees led by transformational leaders are more likely to stay put. However, early studies of organizational behaviors treated cynicism and resignation as more generic features than signs of employee negativity. New research shows that followers' skepticism directly reflects how they view their boss. Ineffective leadership and a lack of input from those affected by decisions contribute to a culture of cynicism. Another adverse reaction of employees to bad leadership is the intent to quit (ITQ). Low wages, dissatisfaction with one's work, and a lack of dedication to one's goals have all been associated with ITQ. When workers' desire for efficacy in their jobs is satisfied, they are less likely to exhibit ITQ toward the company. Highly resilient followers are less likely to quit in the face of adversity and more likely to find new ways to contribute.

The study found that the fundamental aspects of leadership that result in exceptional performance are relatively consistent. However, contrasting corporate

cultures in the two firm branches were blamed for some noticeable discrepancies in leadership. According to the executives' descriptions of what constitutes exceptional organizational performance, transformational leadership is congruent with a large percentage of the behaviors sampled. Sixty-eight percent or more of the comments included the word "inspire," while others mentioned "visioning," "intellectual stimulation," "team building," and "coaching."[7] All these characteristics are indicative of a transformational leadership style. It is interesting to notice that "recognizing and rewarding," a component of the transactional style of leadership, was the only non-transformational trait in more than half of the reports. Transformational leadership is universally recognized as an effective method of management.[8]

Transformational leadership, although effective, risks distraction from key initiatives since it encourages followers to find their own inspiration. Executives who aim to lead by example and model good employee conduct may find that some staff need additional discipline and supervision. Even if everyone on the team is rowing in the same direction, they will not be able to reach their goals without specific directions. Reduced productivity could result from internal confusion about roles and responsibilities brought on by a disorganized approach. One of the benefits of transformational leadership is a decreased reliance on money and praise from superiors to motivate workers. High levels of intrinsic motivation alone might not be enough to keep employees from becoming

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[7] J. J. Sosik, S. L. Dinger, "Relationship Between Leadership Style and Vision Content: The Moderating Role of Need for Approval, Self-Monitoring, and Need for Social Power," Leadership Quarterly, 18 (2007): 134-153.

[8] William Avery, "What Is Transformational Leadership and Why Is It Effective?," University of Massachusetts Global, https://www.umassglobal.edu/news-and-events/blog/what-is-transformational-leadership#:~:text=A%20 transformational%20leadership%20style%20inspires.

overworked, underappreciated, and burned out in the absence of extrinsic incentives. Employees under the leadership of a transformative leader who demonstrates extraordinary passion for the organization may create a challenging work-life balance and risk their mental health. To prevent burnout, transformational leaders may emphasize the importance of a steady work pace.

The best transformative leaders encourage their teams to rest and rejuvenate with extra time off and benefits so that they can always give 100% at work. They also find public and consistent ways to show appreciation for staff. If a transformative leadership style is introduced without proper planning and communication, it could cause chaos and confusion in the workplace. If too much change is implemented at once, unified systems may fail, and employees may have to rely on memory if they are not regularly refreshed on best practices. It is important for transformational leaders to consider the timing of any changes they motivate before implementing them. Transformative changes might be lessened by keeping workers abreast of the benefits and drawbacks of their new routines. Management should listen to staff concerns and make any necessary adjustments to the corporate culture gradually rather than all at once.

Leaders who follow transformational leadership are expected to influence their teams significantly and affect the way their employees think. The very nature of transformational leadership, which is to get everyone on board with the same vision for the company's success, can stifle free speech when problems arise. Seeing the bad parts of company practices might be challenging when transformative leaders condition people to think a specific way. Since no safeguards exist, mistakes could be noticed within the

group.[9] Transformational leaders must communicate their high standards to their team members to combat a loss of concentration. Influential transformational leaders motivate their teams from within and help them establish daily objectives they can achieve.

Since transformative leaders are so effective at convincing others, it is easy for them to abuse their power. A transformational leader may sway followers to pursue unfavorable results or goals that benefit leaders personally rather than the organization. Followers of transformational leaders may be manipulated into doubting their good sense and growing to rely excessively on the leader's thoughts and emotions. A rigorous screening procedure for managers is the first line of defense against abuse of authority by transformational leaders. Hire only trustworthy employees to do the job honestly and with integrity. It is crucial to hold those in charge accountable for their actions by maintaining an honest discourse about their reasons for making certain choices.

Efficient, life-altering leadership depends on having regular and open channels of contact with staff. To effectively motivate their teams, transformational leaders must guarantee that their coworkers frequently observe them engaging in productive work. Ongoing upkeep can tax employees both physically and mentally, especially for larger enterprises. When team members are tasked with different assignments, it can be difficult for corporate executives to get everyone on the same page. It is easier for transformative leaders to keep in touch with their colleagues and provide updates on their work if they establish regular check-ins, emails, and company updates. It is possible that transformational leaders might forge closer bonds with their staff by setting aside time each week to provide brief updates. There is a risk of bias when a transformational leader

[9] George R. Goethals and Douglas Bradburn, *Politics, Ethics and Change: The Legacy of James MacGregor Burns* (Northampton, MA: Edward Elgar Publishing, 2016), 287-289.

spends time with people on their team to help them enhance their professional skills and abilities. Some managers pay greater concentration to workers vital to completing specific tasks, but it could leave others feeling unimportant.

When transformative leaders show partiality, it can create a hostile work environment since some employees may feel they are not being appreciated for their efforts. Implementing training and education programs for all employees is one way to eliminate partiality in transformative leadership. To help all employees grasp their full potential without exhibiting partiality, it is a good idea to set up a mentorship program, provide free conference tickets, and organize staff knowledge shares.[10] When trying to inspire their team, transformational leaders often gloss over the details in favor of the big picture. Since transformational leaders try to get their teams to think the same way, they may find themselves in a bind where everyone is focused on the end objective, but they must discuss how to get there. In their enthusiasm for the project, transformational leaders may need to pay more attention to the finer points of its execution, resulting in a shoddy result. Establishing a method to allocate and monitor central project duties will help ensure no critical information is lost. By designating a single point of contact for each task, the team will be more likely to stick to deadlines and take responsibility for their work.

Simple conflicts seem much more severe in workplaces that practice transformational leadership styles, which focus on all employees synchronizing their goals and efforts. Employees who disagree in a company that values consensus may find themselves marginalized and even punished if they speak up. Constructively address

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[10] "Transformational Leadership," Langston University, https://www.langston.edu/sites/default/files/basic-content-files/TransformationalLeadership.pdf.

differences of opinion by encouraging open communication. Transformative leaders can keep their teams together and a level head by providing a forum for employees to voice their issues and encouraging constructive conflict in the workplace.[11] While transformative leadership is not without its difficulties, the payoffs more than make up for them. The benefits of adopting a transformative approach to leadership varies. For example, management and employees alike will feel more invested in the company's success if micromanagement is reduced, and employees are given greater freedom to make decisions. Motivating employees by reawakening their passion for their work, showcasing the tangible results of their efforts, and fostering a culture where everyone is eager to learn, grow, and teach one another. They had a low barrier to change and the ability to implement novel approaches into established frameworks.[12]

As Burns and most of the present literature point out, leaders' impact on their followers' feelings based on a wisdom of what is essential, worth doing well and devoting energy to. With increasing significance, the project becomes more important than the leader or the followers. Such leadership happens when one or more people interact with others in a way that motivates and inspires others around them to greater heights. Their original, if related, goals become the same, as in the case of transactional leadership. Thus, the objectives acquire a will of their own. It is the path to corporate dominance and financial success. In the military, this results in competent leaders

[11] Richard A. Couto, "Leadership Without Leaders, Followers, or Causality: Tribute and Tribulation for the Intellectual Legacy of James MacGregor Burns," *Politics, Ethics and Change*, October 28, 2016, https://www.elgaronline.com/display/edcoll/9781785368929/9781785368929.00010.xml.

[12] Indeed Editorial Team, "Common Weaknesses of Transformational Leadership and How to Avoid Them," Indeed Career Guide, https://www.indeed.com/career-advice/career-development/transformational-leadership-weaknesses.

inspiring their troops to triumph despite stringent budgets, hazardous deployments, and combat hazards.

It was clear to Burns that the term "transformational" leadership did not exist in a vacuum. He also came up with the leadership phrase "transactional." For a leader to be considered transactional, they must provide something of value to their followers in exchange for their leadership. Most relationships between leaders and their followers are transactional, with leaders looking to get something from their followers in exchange for something else (such as votes or money). Contracting is an example of the transactional approach. The contractor delivers the contracted service. Both transformational and transactional leadership styles can be effective, depending on the situation. No one-size-fits-all formula or set of criteria can be used to determine which one should be prioritized. The timing of the switch is a skill that develops with practice and study.[13]

A follower of Burns explains the connection between transactional and transformational styles of leadership. Both transformative and transactional leadership are necessary for success. Rather than replacing transactional leadership, transformational leadership enhances its efficacy. To this day, "transaction" remains an indispensable tool for leaders of all stripes. When transformational leader encounters an impasse, they may resort to the transactional style. It is because a transformational leader's preferred method of gaining agreement is by appealing to beliefs of the fans. Alternatively, they can demonstrate the transactional abilities essential to a successful negotiator. Most leader-

[13] James George Ifeanyi, and Ogbonna Odumeru, "Transformational Versus Transactional Leadership Theories: Evidence in Literature," https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=a44b2a289a2866ffa714d88e7ee8304b0a4caf5f.

follower interactions appear, at first glance, to be grounded in the "transactional" approach. If the transactional approach "works," why try to improve upon perfection? Although the transactional approach is more common, its outcomes may not be as beneficial as those achieved through the transformational approach.

It is not acceptable to herd people about like sheep into the future, as practically all leadership literature and the author's experience concur. Supporting their expertise, experience, and intuition is essential to navigating challenging situations rather than restricting them successfully. The goal of every high-performing organization is, of course, to have every one of its members—leaders and followers alike—contributing as much as possible.[14]

Burns best way to discuss the topic, despite to shared belief that ethics should be at the forefront of any discussion of leadership. The ethical concerns that motivate Burns' idea of transformative leadership are the product of his dual vocations as a biographer and historian. Historians and biographers face a difficult choice when writing about a notable leader: whether to pass judgment on them or not. Suppose you look closely at the many real-world cases Burns uses to illustrate his leadership theory in *Leadership*. In that case, it will become apparent that one of the major ethical concerns drive his work. It is the morality of a leader's actions and decisions, which includes the moral use of authority. This is considered in his idea of transformative leadership, which seeks to define effective leadership. A helpful framework for answering the question "What makes a good leader?" can be found in Burns' distinction between transformative and

[14] Richard A. Couto, "Leadership without Leaders, Followers, or Causality: Tribute and Tribulation for the Intellectual Legacy of James MacGregor Burns," *Politics, Ethics and Change*, October 28, 2016, https://www.elgaronline.com/display/edcoll/9781785368929/9781785368929.00010.xml.

transactional leadership, as well as modal and end-values. Burns refers to these principles as the ethics of means or moral values, including accountability, equity, honesty, and following through on commitments. His modus vivendi consists of general moral principles that include what some philosophers call obligations and virtues. How leaders handle their followers is central to Burns' modal principles. They reveal much about a leader's moral character. So, while transformative leadership has loftier goals, transactional leadership is where the rubber meets the road. Burns is spot-on when he says that moral commitments are crucial to transactional leadership's success.[15]

According to Burns, the leader and the follower go through moral and practical development at different rates. End values are what he uses to evaluate the process's outputs. Freedom, fairness, and parity are some of these. Burns argues that leaders and followers alike are endowed with free will. Since the literature on transformative leadership is much broader and more pervasive, scholars often gloss over this facet of Burns' theory. Based on scales of personalized care, intellectual challenge, motivational inspiration, and idealized sway, his research examines the psychological underpinnings of transformational and transactional leadership. His early idea of transformational leadership was 'value free,' but it was still assumed that good moral and practical outcomes result from having a transformative leader in place.[16] Burns implies that transformational leadership requires a higher morality than transactional leadership. This idea has existed before, but his expansion on it is intriguing. If the master transactional

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[15] Joanne B. Ciulla, "Conversations and Correspondence with Burns on the Ethics of Transforming Leadership," *Issues in Business Ethics*, January 1, 2020, https://doi.org/10.1007/978-3-030-38463-0_5.

[16] Burns, *Transforming Leadership: A New Pursuit of Happiness*, 42-45.

leader is engaged in dealing and broking, where it is thought that the players are working in self-interest, they may not need to worry so much about morality. Or even the transformational leader is granted more flexibility based on trust and not even exchange with their followers. Based on his restricted account of them, Burns adds to the clutter surrounding his work by arguing that "transactional leaders" require a set of modal values that includes a trust to function effectively.

There are various kinds of leaders, as Burns argues. Reformists are transformational leaders who influence large segments of society or large numbers of followers to adopt a more moral code. Leaders who are "intellectualists" are those who can serve the requirements of society through the transformation of its members. To reform society rather than just one component, revolutionary leaders must inspire their followers to make personal sacrifices for the group's greater good. Charismatic and inspiring leaders are held in high esteem by their teams, who often compare them to superheroes. Numerous historical figures have exemplified transformational leaders by demonstrating remarkable leadership qualities and influencing significant societal change. Nelson Mandela is a prime illustration of this type of leader since he effectively met the demands of his constituents and the larger community. He never used his leadership authority to advance his interests or agenda. He provided for the welfare of his devotees. Nelson Mandela’s leadership led him to become South Africa's first black president.

Nelson Mandela was able to use his influence for the benefit of humanity. He was a peaceful activist who challenged the white minority government of South Africa's racial system for the good of his country's citizens and their eventual victory over racism. He

was a role model of a transformational leader because he helped his followers achieve liberation from racism, a goal they shared with him. He never allowed his authority over his followers to be utilized destructively.[17] Always focused on the big picture, Mandela got others to see things as he did. Nelson Mandela never once utilized his position as president of South Africa for personal gain. A society devoid of racism was something he and everyone else wanted and needed, so he set out to make that happen. Nelson Mandela was a decent and ethical person. He spent twenty-seven years in jail, but that did not stop him from rallying his followers and the public to abolish apartheid in South Africa. He possessed admirable qualities, including selflessness, modesty, and compassion. He embodies many traits of a transformational leader, including morality, good communication skills, positivity, forgiveness and a focus on peace, a commanding presence, focus, determination, patience, and optimism.

According to Burns, a transformative leader leads with principles and ideas. It paints a picture of great leaders, but it does not mention that some of them may abuse their authority and lose sight of the bigger picture. Burns' transformational leadership notion can be seen as a road map for shaping a person's moral compass.[18] There are some caveats to Burns' theory of transformational leadership. Burns' transformational leadership is ideological. It may only apply when followers are willing or able to shift significantly from their current routine. In complex or urgent circumstances, this

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[17] George R. Goethals, and Douglas Bradburn, *Politics, Ethics and Change: The Legacy of James MacGregor Burns* (Northampton, MA: Edward Elgar Publishing, 2016), 115-118.

[18] Zubin Mulla, and Venkat Krishnan, "ASAC," https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=2aaeeb060b9aa209ead0b47b89946f30b3b2594a.

hypothesis falls short, and it can be hampered if most of the population lacks the requisite abilities.

Overall, Burns defined transformational leadership theory with the intention of clarifying the relationship between a leader's power style, their principles, and their motivations. Burns alters the traditional idea of an influential leader by integrating moral ideals and ethics to create the concept of an influential transformational leader with a higher purpose. This idea was a shift away from the traditional leader-centered focus on oneself and onto one's subordinates. According to Burns, leadership is distinct from management and should be treated as such. He advanced the notion of leadership beyond its mechanical understanding and ushered in a new philosophical understanding of the role of a leader. It helps realize the fundamental distinction between a leader and a manager.

This approach to leadership encourages team members to put forth their full potential to maximize their results. Transformational leaders play a central role in this behavior because of their ability to articulate a compelling vision and motivate their teams to work toward it. This theory was then reformulated and updated by scholars like Bass, who introduced the psychological notion of leadership to shed light on a broader range of leadership traits. However, Burns deserves credit for establishing both the transformational and transactional theories.

The following characteristics of a transformative leader were revealed.[19] Charismatic influence which refers to a leader's exemplary actions and the convictions and stands they take that endear them to their followers and make them want

[19] Burns, *Transforming Leadership: A New Pursuit of Happiness*, 22.

to emulate them.[20] Inspirational motivation is the extent to which the leader articulates a vision that piques the followers' interest, fills them with hope for the future, and provides context for the work at hand. Intellectual incentives appear when the leader encourages and stimulates creativity in the followers by giving them a framework to see their connections to the leader, each other, or the organization. The followers are then better able to come up with inventive solutions to any problems that arise.[21] One-on-one focus shows how much the leader cares about each subordinate, how much of a mentor or coach they are, and how much they are valued for what they bring to the team. It satisfies and boosts the self-worth of each team member, which in turn motivates them to work more and accomplish more.[22]

The following are assumptions of transformational leadership theory on the dynamics of leader-follower interaction. These could be referred to as the ground rules, and center around origin or focus. A compelling vision and an arrangement of essential values—not tasks or goals—lie at transformative leadership's foundation. Leaders and followers must discuss the same goals and ideals that drew them together. Therefore, a potent atmosphere and ethos are established, allowing for the exchange of valuable goods and the beginning of a mutually transformative relationship.[23]

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[20] Mark Homrig, "Transformational Leadership," Go Civil Air Patrol, https://www.gocivilairpatrol.com/media/cms/ Transformational_Leadership_B14231894F031.pdf.

[21] Homrig, "Transformational Leadership."

[22] Homrig, "Transformational Leadership."

[23] Will Bebackt, "Transformational Leadership," Langston University, https://www.langston.edu/sites/default/files/basic-content-files/TransformationalLeadership.pdf.

The individual leading the transformation must have gone through a personal transformation. The transformative leader must exhibit a growing critical mass or configuration of interconnected personal traits, which are core essential capacities. The four pillars of the transformational theory include idealized influence (charisma), inspiring motivation, intellectual stimulation, and introspective focus. To be effective, a transformational leader must first become a transformational partner through self-transformation in line with the vision and values espoused by the organization. Agendas are completed (e.g., critical tasks and goals are attained) due to mutual, meaningful, and continuing change of leaders and followers. However, beyond these, a variety of transformative outcomes are obtained for the community's benefit. A transformational engagement's vision and value-driven outcomes are, by definition, unpredictable, and unmanageable. A trend of "beyond expectation" results is initiated despite this. This pattern of outcomes is endowed with an ethical aspect that goes beyond the confines of a task-oriented, leader-follower transaction, reflecting the vision and values of the community.

The ripple effect of "beyond expectation" outcomes can impact the followers, leaders, and community. Leaders and followers make a pact to achieve the specified higher and more meaningful outcomes, which requires them to go beyond the narrow confines of self-interest and task-oriented exchanges.[24] They work together in a transformative partnership to bring about a societal shift that prioritizes "higher-order outcomes" in values, ethics, and culture. As catalysts for "beyond expectation"

[24] Michael Keeley, "The Trouble with Transformational Leadership: Toward a Federalist Ethic for Organizations," *Business Ethics Quarterly* 5, no. 1 (January 1995): 67–96, https://doi.org/10.2307/3857273.

performance, transformational leaders and their followers play a dual role. In addition to being the catalysts for the community's development, they embody and shape the group's new ethos as social architects. Establishing and maintaining a societal culture that accepts the vision of the community values and generates high-performance standards in service of the vision and its values is the highest leadership act a transformational leader can execute. In a nutshell, transformative leaders build, nourish, and expand thriving transformational communities.

As more and more followers become transformational leaders, and as more and more transformational leaders act as catalysts for vision and value-driven development in society, lasting changes in community ethos and culture are launched and sustained. Every community member had their hearts and minds shaped by the trajectory of community development, objective, meaningful change by the spiritual, and ethical imperatives of the community. The result is a transformational community that is fundamentally sound and has the potential to broaden its scope and help others beyond its borders through its vision and principles.

Communities led by transformational leaders tend to be optimistic about the future. These groups think ahead to the possibilities that lie beyond the current tasks at hand. Ultimately, this implies that transformational leaders pay a lot of attention to legacy concerns, which are always about purposefully cultivating future community leaders. Since the long-term success of the community is essential to fulfilling the vision, each new group of transformative servants is responsible for finding and training their successors. Since the vision is, by definition, never finished, and because both leaders and followers are continually growing into the persons their values demand they become

and the people they desire to become, it is essential that they form and maintain long-lasting partnerships. According to transactional theory, a follower is still a follower, and a leader is still just a transactional leader, guiding a group of people toward a win-win exchange of goods and services. Even if the followers are exceptionally well-trained, efficient, experienced, and competent in their function, they are still limited to performing only those expected of followers.[25]

Inspiring others to be creative and imaginative, developing a shared feeling of ownership and accountability among team members, and establishing a distinct path forward are all hallmarks of a transformational leadership style. The primary goal of transformational learning is to provide students with the cognitive and affective tools necessary to engage in critical inquiry by forming novel worldviews and systems of meaning. This goal provides direction for the most effective methods of instruction. The term "transformative outcomes" describes modifications to system properties and the underlying rules that govern those properties. Second, the multi-level perspective provides a framework for analyzing the intricate relationships between niches, regimes, and the landscape to provide insight into the dynamics of system change.

In the long run, children participating in transformative learning have a better chance of developing into dedicated students and responsible citizens. It is an intended outcome of service learning and will benefit students' future leadership abilities. Transformative learning can be facilitated in a variety of ways. The term "transformative outcomes" describes modifications to system properties and the underlying rules that

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[25] Richard A. Couto, “Leadership without Leaders, Followers, or Causality: Tribute and Tribulation for the Intellectual Legacy of James MacGregor Burns,” *Politics, Ethics and Change*, October 28, 2016, https://www.elgaronline. com/display/edcoll/9781785368929/9781785368929.00010.xml.

govern those properties. For a transformational change to be accepted and implemented successfully, there must be a compelling explanation understood and supported by both leadership and the workforce. Bringing about a genuinely transformative shift in circumstances calls for a deeper level of dedication and endurance, but it is feasible.

In conclusion, a leader's capacity to establish a vision, build consensus with the employees, and change his leadership style to fit the vision and drive the complete team towards the desired direction are all crucial to the leader's effectiveness in the organization. All of this is considered by transformational leadership, which requires the leader to have a firm grasp on the course in which they wish to steer the organization, to exert influence on the staff so that they, too, recognize the significance of the change, and to participate in its implementation actively. When the right people with the proper goals work together under the guidance of a transformational leader, the company can function more efficiently, produce better outcomes, and maintain its commitment to positive change over time. In short, tasks are completed, and followers gain experience and proficiency as followers, according to transformational theory. Transformational engagement is when leaders and followers mutually motivate and inspire one another to greater heights of achievement. The leader and the follower are elevated beyond their traditional roles to achieve more significant goals. Ultimately, a leader or follower's value to a group cannot be confined to a single task or role.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The purpose of this project was to introduce and manage change in relation to what appeared to be significant complacency in the spiritual life of the members of the Progressive Morningstar Baptist Church. This after experiencing a decline in the number of active ministries and what they described as stagnation in spiritual progress hence reduced involvement of church members. For this reason, organizational development intervention proposed the transformational leadership model, focusing on the inspiration of change and growth of individuals and their communities to replace this trend with an active and, above all, meaningful and purposeful congregation.[1]

The research question of this project was whether, if members of the church in question were administered to a structured six-week leadership development program incorporating the principal points of transformational leadership including inspirational motivation, individualized consideration, intellectual stimulation, and idealized influence would the respondents reflect spirituality, ministry involvement, and personal leadership than when they were not exposed to such an exercise? This approach was expected to

[1] J. C. Carter, "Transformational Leadership and Pastoral Leader Effectiveness," *Pastoral Psychology* 58, no. 3 (2009): 261-271. doi:10.1007/s11089-008-0182-6.

remind them of their passion and commitment within the church body which in turn would cause a spiritual awakening that extends to other individuals in the congregation.

The six-week course, which was put into practice, targeted those areas, that required active working, and which were turned into routine, including lack of accountability in the ministerial work, confusion in the leadership, and the feeling of a gap between the spiritual development of the individual and community service. These sessions were designed to prepare participants for leadership responsibilities, enhance the participants' spiritual maturity, and therefore, be able to contribute more to the mission of the church.[2] This project was keen on awakening a new understanding of Christians' duty whereby participation in church administration and ministry was not just seen as work but as a divine calling.

The material used in the analysis of this chapter is based on data obtained from pre-and post-surveys, semi-structured interviews, and weekly reflective journals kept by participants till the end of the course. These methods were chosen to give both numerical and worldly research results concerning the effectiveness of the transformational leadership program in increasing the participants' spiritual participation, and ministerial activity, and their leadership transformation. The first surveys were conducted to assess the participants' baseline level of participation and levels of spiritual well-being; the second survey aimed at assessing the changes in the variables of interest after the intervention. The interviews supplemented the data by offering qualitative descriptions of participants' awareness and feelings about the course, and the spiritual journal – the detailed information about each week of participants' spiritual progression.

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[2] Neil Cole, *Church 3.0: Upgrades for the Future of the Church* (San Francisco, CA: Jossey-Bass, 2010).

This analysis will explore several key areas: The level of spiritual transformation, change in participants' involvement in ministerial and leadership positions, the experience of spiritual growth and the resultant spiritual transformation, and the impact of the program on the church body. This chapter will analyze the data gauged to deliver an appraisal of the project and give the progressive Morningstar Baptist church a clear clue on its future leadership and spiritual health.

Overview of Data Collection Methods

Much attention was given to the data collection process which aimed to provide a detailed understanding of the project's outcomes; spiritual, quantitative methods were used, as well as qualitative ones to measure spiritual growth, involvement in ministries, and leadership qualities in participants. For this study, a mixed method approach was considered ideal because it enables data triangulation hence improving the credibility of the results in terms of statistical trends and human experiences.

The instruments used in the study included pre-surveys, post-surveys, semi-structured interviews, and reflective journals which played different roles in capturing the various facets of participants' experiences during the transformational leadership course.

Pre-Surveys

These were given to all subjects at the start of the six-week intervention. The pre-surveys comprised the Likert scale questions which sought to capture participants' current active participation in the church ministry, their satisfaction with their spiritual development, and their perception of leadership within the church. Also, some questions

were added, which were more general, or general direction questions, to get more detailed information about participants' spiritual experience and reasons to attend the course. Some of the benefits of the pre-survey data included the fact that it created a platform from which changes could be measured, which was very important because the study devised an intervention.

Post-Surveys

Upon the successful completion of the six-week program, the participants completed post-surveys, which were constructed similarly as the pre-surveys. This was helpful in that it enabled a simple pre -and post-intervention comparison of all the participants' spiritual and ministry activity levels. The post-surveys adopted went further than capturing alterations in levels of engagement and satisfaction; it offered questions on participants' testimonials on the transformational leadership course and on how it transformed him/her as an individual, spiritually.

Semi-Structured Interviews

Besides, the quantitative data collected from the survey, the semi-structured interviews were taken by participants after the end of the course. These interviews served as more personal and in-detail accounts of the participants' experiences pointing out the transformative and difficult times. The interviews used questions that cannot be answered with 'yes or no' since they focused on eliciting the participants' experience, perception, and emotions towards the changes that the course had on their spirituality, leadership

skills, and church participation. This data was rather useful to define the patterns and individual narratives of transformations and developments.

Reflective Journals

During the six-week program, participants were asked to practice journaling to record their overall impressions, emotions, and any religious/spiritual experiences that they encountered after each session. These journals were a potential source of qualitative data, possession of which would reveal participants' week-by-week spiritual experiences. These journals reflected the participants' cognitive and affective learning processes, mostly regarding the lessons taught in the series. The journals also reflected on how they integrated the principles of transformational leadership into their lives. In each of the journals, it was possible to identify recurring patterns that included a change in the faith, a change in ministry, and assimilation of leadership components.

The use of these data collection techniques made it possible to have a broader assessment of the project outcomes. The pre- and post-surveys offered quantitative responses to engagement and satisfaction transformation while the interviews and journals presented the self and affective aspects of the participants. Altogether, these methods enabled us to assess the impact of the practices of the transformational leadership program and the extent of spiritual renewal in the congregation.

The participants were selected, wherever possible, to include people who have attended this church for a long time and those who recently started attending the church. Some of the participants were young, some older, with various backgrounds and different levels of previous activity in church; this also enriched the data, as each participant had a

different view of the course. This diversity also made sure that the findings were diverse in the spiritual experiences and activities in the Progressive Morningstar Baptist Church.

The data gathered from the above-stated methods were then disaggregated to understand trends and patterns both in level and nature of engagement in leadership development as well as the changes that personal leadership processes undergo. In the following sections, the specific details of these observations will be discussed as part of the analysis, to gain a greater insight as to the degree of change to the spirituality and leadership of the congregation in consideration to the project in question.

Pre-Survey Findings

The scores obtained before conducting the survey provided an overview of the participants' spiritual and ministry involvement before the launch of the transformational leadership course. This baseline data was very important as it set the background on which the rate of spiritual complacency in the congregation was determined and the areas of concentration of the interventionist determined.

About the pre-surveys that were conducted, it was realized that most participants were moderately active in the church activities and an insignificant proportion of them had leadership positions in the church or physical involvement in ministry. Of the participants who provided information about their religious practices, two said they attended church and were involved in leadership or ministry regularly including leading Bible study or involvement in outreach programs and activities. The rest of the participants characterized their participation as occasional or even negligible with some

stating they went to church on Sundays to participate in worship service but did not engage in any other activities in the church.

Finally, participants were given a Likert scale of one to five to rate their satisfaction concerning their spiritual growth at the time of the study and more than half of the participants reported a mean dissatisfaction score between 2.0 and 3.0. In the pre-survey comments, several participants spoke of a feeling of being ‘stuck’ or ‘adrift’ when it came to their spirituality, and several said that they felt as though their involvement in formal religious communities did not offer them a sense of progress that they wanted: “I go to church, but I don’t feel like I’m a growing spiritually. It has become more routine, than anything,” reported one participant.

Another question posed to the participants was regarding the leadership of the church and whether people in the congregation felt that there was unity of purpose or vision in the church. There was a high level of intolerance coupled with discontentment over the current state of leadership in the church as evoked by the responses. Some of the participants said that they did not get involved in leadership or ministry activities in the church because there was no clear vision of the direction of the church after the main administration mission was accomplished. One said, “I don’t really know where the church is headed and that is why I can’t really get into the so-and-so ministry because there seems not to be any goal being set.”

The pre-surveys also sought to determine the participant’s self-interest in the transformational leadership course. Some respondents stated that they wanted to find a new meaning in their religious practice and supposedly expected to obtain that in the course. This is what one participant said, “I wish to become more involved, but I don’t

know how to begin. I am hopeful that this course will assist me in identifying my posture within the church as well as how I can contribute."

Methodology

The approach used in this project was intended to evaluate the impact of applying transformational leadership in a process of spiritual awakening in the Progressive Morningstar Baptist Church. This one utilized the concurrent triangulation design since it incorporated quantitative and qualitative data collection methods to collect rich data on participants' spiritual and ministry participation. Perusing the methodological framework used in this study, it was possible to understand the qualitative impact of the project on the participants and the church community.

Research Design

The primary intervention applied in this study was the six-week-long transformational leadership course. Every week, the learners undertook supervised sessions that focused on the elements of transformational leadership such as charisma and inspirational communication, stimulation of the participants' ideas, personal consideration, and credibility. Such sessions were meant to overcome the problem of spiritual lethargy, to help participants take many responsibilities and become leaders that are more spiritual as well as to inspire them to dedicate more efforts to the ministry of the church.[3]

[3] A. G. Satyaputra, "The Relationship Between the Transformational Leadership Style of Indonesian Evangelical Pastors and Their Followers' Commitment to Change in Church Ministry," PhD diss., Biola University, 2017.

Since it was a pre-test-post-test intervention study, data were collected pre-intervention, immediately post-intervention, and at a three-month follow-up. Quantitatively, the study used pre- and post-surveys assessing quantitative change in participants' spiritual activity and engagement in ministries, face-to-face interviews to gain qualitative information regarding participants' experiences, and weekly spiritual journals, used to monitor participants' spiritual experience every week. This way of data collection made it possible to capture changes with time and, therefore, provided both a baseline and a detailed description of the participants' progress through the course.

Participant Selection

Respondents to this study were purposively sampled from among the members of the Progressive Morningstar Baptist Church. Ten participants were selected randomly from the congregation comprised of different age groups and the members' longevity in the congregation, and their level of participation in various church activities. This procedure was put in because the study aimed at including people from different categories: old members who have served for many years, members with ministry experience but have not held any leadership position, and new members who have not served within the church leadership for any time.

The gender, age distribution, and other characteristics of the participants were important for the study since it would enable the research to obtain a diverse range of experiences with spiritual involvement and leadership. This variety also allowed the assessment of the transformational leadership course by the prior participation level of

the subjects, thereby providing an understanding of how the course contributed to the subjects after being at different stages of their spirituality.

In this study, people were enrolled and invited directly and through announcements in different churches. Every candidate received information about the goals of the work and the amount of time devoted to the given activity. To avoid any biased opinions and beliefs on the part of the participants and to help them understand the objectives of the study, the participants were given informed consent forms to participate in the study. The participants were informed and reminded that their responses and reflections would be kept confidential from other parties and that they could opt out of the study at will.

Data Collection Methods

The data collection for this study was divided into three primary phases: pre-intervention data, data collected during the intervention process, and post-intervention data. Every stage involved the use of instruments that would help in data collection, which would later factor into the evaluation of the project's success.

Pre-Intervention Data Collection

Pre-Surveys

Participants were required to fill out a pre-quiz before the commencement of the transformational leadership course, to capture their current level of spiritual activity and ministry participation. The pre-survey questions were both Likert-scale questions and

some of the questions had space for open-ended responses which enabled both quantitative and qualitative data for the participants' spiritual experiences.

All the questions were created using the Likert scale aimed at measuring participants' level of satisfaction with their spiritual development, present involvement in some church leadership or ministry, and overall assessment of the church leadership and vision. These questions would identify the participants' sense of spiritual apathy and provide a measure of their predisposition toward leadership within the context of the church.

The direction-oriented questions enabled the participants to think at deeper levels over their spiritual experiences and enabled them to establish any challenges they might have encountered in their involvement in the carrying out of ministries. These responses were important in pointing out the areas of opportunities that would require transformational leadership courses to target.

Weekly Reflective Journals

Over the six-week long course, participants were required to keep journals in which they noted their thoughts, feelings, and reflections on their spirituality at the end of every session. These journals were used as an initial source of qualitative data that offered a continual account of how the participants were making sense of and translating the material and practicing the concepts of transformational leadership in their everyday practices.

A session in a week covered distinct topics on transformational leadership including leadership on trust, obedience, faith, perseverance, and leadership within the

spiritual realm. The participants were then asked to wonder about associations with these lessons and their experiences from the context of the church and within their spiritual biographies. Such reflections were used to select one or several out of a set of possibilities which included things like increased confidence in leaders, revived spiritual power, or pertaining to the goals or aims of personal ministry.

The journals also give information about other issues that participants reported they faced when implementing the course such as lack of time, questioning their leadership skills, or how to transfer concepts learned in the course to their settings. In this way, the journals meant that the study could, over time, record the development of spiritual selves as the participants moved through the course.

Session Observations

In addition to the journals, the facilitator made informal observations in each of the meetings and interviewed the participants with a focus on their level of engagement, group dynamics, and any positive or negative behavioral changes or attitude shifts over six weeks. All these observations served as qualitative support in analyzing the issues arising from the journals and surveys in relation to the development of the participants.

Post-Surveys

After finishing this six-month course, participants were also given the post-survey which was like the pre-survey given to participants at the beginning of the study. The post-survey collected data on respondents' spiritual activities, ministries participation,

and impressions about the leadership. The post-survey consisted of Likert-scale questions and open-ended questions for comparison with data collected before the intervention.

While the post-survey data were useful and quantifiable as to the results of the proposed transformational leadership course, the qualitative data contributed to the participants' personal experiences. Thus, the survey given before and after the course enabled the study to determine the extent to which the goals of the course of spiritual rejuvenation and leadership development had been met.

Semi-Structured Interviews:

Afterward, a set of semi-structured interview questions were administered to each of the participants at the end of the post-surveys. These interviews were meant to gain further details from the participants about their experiences and give the respondents a chance to explain in detail their spirituality and other ministries that they have been involved in since joining the course.

The interviews included a set of questions based on open-ended questions that aimed at giving the participants the opportunity to talk about changes that they have experienced and that they have noticed in the context of the course, whether they had some difficulties enhancing the skills during the course and eventually how the idea of transformational leadership changed the perception on the leadership within the church. The interviews also gave the participants an opportunity to share their opinions about the course arrangement and the content of the course, which was helpful in knowing the possible ways of modifying the subsequent programs in that course.

Data Analysis

Regarding the assessments of the surveys, interviews, and journals, both quantitative and qualitative data analysis methods were applied. To assess changes in participants' level of spirituality, their ministry participation, and level of satisfaction with their spiritual development, descriptive statistics were employed on the quantitative data obtained from the two pre-and post-survey. These measures gave an insight into the effects of the transformational leadership course on the overall aspects.

These are the findings from the closed and open-ended survey questions, interviews, and students' journals with the data subjected to thematic analysis. This included defining common themes and patterns that have been in various sources of data for instance the findings that showed themes like improved confidence in leadership, rediscovery of purpose, or finding it difficult to balance, church ministry, and family commitments. Qualitative analysis was therefore used to garner a better understanding of the student's experience of the course, and the effect it had on their emotions and perceptions beyond the data-derived scores.

Such integration of the quantitative assessment and qualitative probing made it possible for the study to provide a synthesis of the assessment of the impact of transformational leadership on spiritual awakening. Pre-Intervention and Post-Intervention Surveys were used to measure the quantitative outcomes of the intervention while qualitative data was collected using journaling and focus group discussion.

Ethical Considerations

Each participant was aware of the whole project including the aims and objectives of the study, and therefore consent was sought from each of them. It was also ensured that the identity of the participants was not revealed to their associates as it was described earlier, all surveys, interviews, and journal entries done in this project were anonymous. Furthermore, participants were created with the understanding that they could recuse themselves the study at any given time without being penalized.

Implementation

The steps taken to institute six-week transformational leadership in the church were well coordinated to meet the challenge of spiritual complacency that had taken root in the Progressive Morningstar Baptist Church. It was aimed to be a tool that would help develop leaders, increase the spiritual maturity of the congregation, and assist in engaging more people in ministry.[4] Every week, the program centered on a particular theme of transformational leadership, with practical examples from the Bible, which taught participants how to use these principles in their daily lives and ministry. This section outlines how the program was delivered throughout the study; this includes a week-by-week breakdown of what was taught and the level of participation.

Week One: Introduction to Spiritual Compliance

In the first week of the course, the groundwork for the six-week-long program was laid with the concept of spiritual compliance and the need to live a life that is in

[4] Timothy Scott Milner, "Equipping Church Leaders in Transformational Leadership Theory at Essential Church, Huntsville, Alabama," PhD diss., Southern Baptist Theological Seminary, 2022.

harmony with spiritual values. The objective was to make the participants comprehend that transformational leadership starts from self-change and calls for spiritual training and submission to the word of God.

Session Structure:

Definitions of the concept of spiritual compliance in the Scientology organization were provided. To start the session, the participants were asked several questions regarding what it entails to submit to spiritual principles and why such submission is vital for the improvement of the self and the common good. Participants were asked questions regarding participants' spiritual experiences, and to provide answers to questions that made them feel detached or unengaged.

Information was provided about the necessity of another association with the principles of the spiritual plan. This segment was especially devoted to studying the biblical roots of spiritual compliance, specifically, the second verse of Romans chapter twelve that refers to "being transformed by the renewing of your mind." The idea pointed out by the facilitator was the notion that being a transformational leader is the process of change, and one must follow the spiritual truths to bring the change.

The Bible was used for reading and group discussion. They took the Romans 12:1-2 scripture portion and reflected on how far the passage applied to their day-to-day living. The topic for the discussion was focused on the notion of redemptive renewing of the human mind in line with the will of God, and this kind of renewal created the possibility of effective leadership within the church setting.

At the end of the session, participants were required to write down their thoughts in the journals. This reflection was about considering what a person considers a spiritual violation and how the person will work on averting the violation in the next week.

Some participants described post-shot perceptions as: “It is like I’ve woken up from a dream and am now back to reality.” For several, this session made the real areas where they had thought that we were invulnerable or out of touch with the mission of the church. Indeed, one of the participants who was writing in the journal said, “I’ve been going through the motions for so long that I forgot what it really means to be in alignment with God's will. This session has made me realize that need basic direction.

Challenges

All the participants reported that some of the participants had problems with expressing themselves in groups, and thus, it was hard for them to reveal their spiritual failures. For this reason, the facilitator suggested journaling as one of the ways that would require the participants to write the mentioned reflections before sharing them. What this afforded the participants was the ability to get familiar with the content that was being covered and slowly engage them in group discussions in the subsequent sessions.

Week Two: Faith and Trust

As for the second week of the course, the topics of faith and trust were discussed with a focus on leadership and spiritual practice. In this session, the participants were to have their perspectives enhanced in terms of faith in God toward trusting in His ways and therefore committing more to ministry involvements.

Session Structure

Teaching the scripture based on faith and trust. The facilitator started by explaining what faith is in relation to leadership, by referring to Hebrews chapter eleven which talks about people who could influence the great actions that arose out of faith and confidence in the divine plan of life. This portion stressed that faith is one of the core components of transformational leadership, which enables a leader to speak and direct other people in an environment characterized by risk.

The above interpretation was done in a group during the assignment of Hebrews chapter eleven. As a part of the preparation for the discussion, the participants read Hebrews chapter eleven and tried to pinpoint the specific instances that described the biblical characters' faith moves. Discussion was focused on how these examples of faith could be effectively used in fighting the problems that the church encountered today, especially in relation to leadership and community participation.

Discussions were had with the group regarding trusting in God. After the Bible study, the participants had a chance to discuss how trust in God promotes obedience to his word and how this trust may manifest itself in the various positions of the church. Most contributors cited real-life examples when they doubted God's plan and His care for them but realized His faithfulness later.

There was a compilation of periodicals. What do you think would change about your leadership involvement or ministry involvement that you have if you were to apply a greater level of trust toward God in those areas?

Participant Response

Participants showed an encouraging reaction to the session, several participants note that through the study of Hebrews helped them in understanding faith and its - implications on the personal and spiritual aspects of life. Some of them shared that they have experienced learning the lessons from faith in the news and stories in the Bible. There is a journal where one of the participants wrote: “I always believed that trust is the basic foundation of faith. It is good when everything is doing fine but when I see that things are heading towards worst I can’t trust.”

Challenges

Several participants were able to locate their conflicts with trust in the church context only with a little difficulty. The facilitator responded to this by encouraging the participants to consider their organizational ministries as acts of faith, which are accompanied by the need to trust in God’s direction. This was helpful in filling the gap between the beliefs one has in their religion and how they implement it in his or her leadership.

Obedience and Surrender

During the third week, the issues of obedience and surrender were discussed in detail as to how a leader’s readiness to surrender to the will of God’s can determine their ability to lead in ministry. The purpose of this session was to teach the participants that in leadership situations in religious organizations, one must let go of selfishness that is endemic in many churches.

Session Structure

Analysis of leadership adherence to certain directives of the theme. The facilitator elaborated on the topic of obedience using scriptures from the Bible with special emphasis on Genesis chapter twenty-two which illustrates the obedience of Abraham to offer Isaac as a sacrifice. The session also noted that good leadership entails rendering obedience to God no matter the position that it may put one in regardless of the challenge that it presents.

When studying with a group, continue reading Genesis chapter twenty-two. They also read the passage and thought over the issues of faith and obedience as far as Abraham was concerned. The group entertained this subject by focusing on the story as an encounter with God that demands trust and obedience even when one is uncertain about God's commands or even if it involves death.

This is an area of discussion as to when one must surrender one's will. After the study, the participants discussed what it means to lose themselves, and their dreams and career for God and for bringing God's roles into the church. This discussion mentioned the issues of surrender and the blessings inherent in reliance on God's plan.

Further, the nature of collecting journals was introduced. They were required to share experiences in their own life where he or she had relinquished their own will to God and leadership ministry influence. They challenged one another to think through how, perhaps, obedience might be the better way to have a more productive ministry.

Participant Response

This session evoked a lot of introspection among the participants and several participants shared that this was news to them that obedience and leadership were interrelated. A participant said, "I always thought that leadership is being able to make decisions and get things done; the leadership worship taught me that at times, one is called to surrender and follow God's leading." The participants also found the idea of surrender applicable to the surrender of ministry assignments.

Challenges

The idea of letting go was difficult for some of the participants especially those who have been leading their own lives and their careers. Surrender was not seen by this set of participants as their weakness but as a process that needs to be embraced to ensure that spiritual growth and leadership development were achieved.

Week Four: Resisting Temptation

The topic for the fourth week was temptation which is the temptation in spirituality and in organizational life. The above session was designed to enable participants to learn strategies for maintaining spiritual compliance and integrity during times of trouble or when one is being tempted.

Session Structure

The lesson was based on the scripture that teaches how to deal with temptations. In this way, the facilitator began the session with a home group to consider what the

Bible teaches on temptation using the example of Jesus' temptation in the wilderness (Matt. 4). This was focused on how leaders in matters of spirit and soul must be careful not to be lured into a wrong path that was away from the will of the Almighty.

A detailed look at the gospel according to Matthew chapter four was discussed. Participants then read a story about Jesus' temptation as a man and consider how Jesus withstands the temptations to sin as they took the offer of the devil into account and that often the Bible was used by Jesus to guide him through the temptations, he and his followers face. The topic made the participants examine the different ways in which a leader can be tempted in their leadership journey, for example, the leadership temptations of greed, fame, or glory.

A small group debate occurred on how it will be possible to uphold spirituality in the course of the missionary work. The members explained how they have managed to follow personal ways to ensure that they do not stray and remain spiritually afloat, especially when in the ministry. People also talked about how accountability, prayer, and Bible intake can shield them from temptations.

Of interest, at the end of the regular session, participants were asked questions as to which areas in life they found themselves most easily tempted and how the issues that were discussed could be used to improve their standing spiritually. The participants reflected on this thought through journal entry.

Participant Response

In this session, participants were challenged to reflect on the many times they were tempted in their personal and ministry lives. Several participants expressed that they

never thought of the desires that are unique to leadership as being capable of jeopardizing one's spirituality such as the need for recognition or power. As one participant summed up in their journal today: "I have come to learn that temptation is not only the big sin and the physical sins that we knowingly and willingly commit but it is these little compromises that we make in life thus denying ourselves the dream of God for our lives."

Challenges

Several of the participants themselves did not mention any detailed temptations in their lives, few of them related to the temptations in the ministry duties. Some of these participants were brought up to perceive temptation in simpler terms and the facilitator wanted them to reason beyond this by telling them that anything that made them deviate from God's plan was a form of enticement to sin. The above broader definition enabled participants to understand and come up with deeper interactions with the material.

Week Five: Compassion and Forgiveness

The fifth week focused on issues of compassion and forgiveness pointing out that these are the basic values that effective leaders must embrace in the scope of spirituality. The session, therefore, was focused on making the participants to be able to appreciate taking time to encourage and display forgiveness as leaders, not only in church but also in other aspects of life.

Session Structure

Discussion occurred based on the scripture of Luke chapter fifteen which is also known as the Parable of the Prodigal Son. Participants were introduced to the parable and the session focused on issues of compassion and forgiveness which are well illustrated in the parable. The group also tried to make a point relating to the forgiving spirit of the father to his son as the kind of spirit leaders should have for the people, they are leading.

Discussions in the group regarding the topic that deals with compassion in the management or leadership field. The respondents narrated self-accounts of occasions when they or others had acted either in a compassionate manner or received it in a leadership setting. Notably, it also considered outcome and intent that is, being compassionate to people while being accountable in ministry as an ongoing concern.

A secondary self-analysis of forgiveness was conducted. The facilitator took a few more minutes and reflected that just as the Lord forgives us, we also must forgive others especially our subordinates or whoever may be below our status.

As part of the post-intervention focus group, participants were encouraged to think of ways to express more mercy and forgiving nature within the leadership positions especially when dealing with other people within the church and they reflected on these ways in their journals.

Participant Response

The overarching focus on compassion was a powerful concept of interest to the participants: most of whom reported real-life instances where acts of compassion have affected their spirituality. One participant said in the journal, “This session helped me to

be reminded that we as leaders are to lead people with love and love is being presented to them in this session, kindness, and grace." Several participants noted this part of the discussion that was about the need for forgiveness in the spiritual and ministry lives of the participants.

Challenges

Leadership behavior as a loving and caring attitude remained a concept that some of the participants could not easily relate to leadership demands and responsibilities. The facilitator addressed this by pointing out that while being compassionate does not mean leaders and managers do not have accountability then they have it in a better way since they will be holding themselves accountable while being full of grace.

Week Six: Perseverance and Endurance

The last week of the course was devoted to the theme of endurance citing Hebrews 12: 1-3 as the main text. This session called on the participants to be steadfast in their spiritual journey especially as they lead organizations out of the various difficulties that come their way.

Session Structure

Teaching endurance in leadership as one of the core values of successful leadership. To start this session the facilitator introduced the topic of perseverance and linked the discussion with Hebrews 12:1-3. The focus was on "running with endurance"

and the fact that leaders should not be discouraged from attaining their spiritual and ministry objectives even when they experience difficulties along the way.

A very good and highly recommended exercise was having the group members reflect on the scripture from the book of Hebrews 12:1-3. The narrative required the participants to go through the passage and then ponder on how it could be related to life with a focus on leadership. The issues center on difficult and testing circumstances that affect spiritual stamina and strength such as personal hardships, conflict in the ministry, depression, and stress.

There was a brainstorming session with members on the topic of being faithful when times are tough. In one case, the members of the group talked about the challenges of staying on track to such a path even though the progress may be slow or even hampered in some way. In the interviews, people reported incidences when one needs to act on faith and endurance as they discharge their religious vocation duties. A compilation of magazines. The participants were encouraged to reflect on their own life experiences in the areas of tenacity and think about how the given discussion can be applied to their leadership positions in church organizations.

Participant Response

The last lecture proved rather effective for the attendees; many of them mentioned that the discussed notion of endurance corresponds to the current problems they face in their spiritual and ministry practice. One participant said, “Recently I’ve been experiencing a lack of motivation and frustrated that there is no change, but this session

was helpful as it encouraged me to know that persistence is a must although the job done is unnoticeable for some time, we should not relax."

Challenges

There were some concerns when it came to the concept of endurance especially as they sought to deal with issues that had been persistent in the church. In particular, the facilitator of these participants was urging those of them to embrace perseverance as something other than a waiting game but as a process that requires active furthering of change even in its slowest tempo.

Pre- and Post-Test Results

Pre and post-test surveys were developed to assess the level of participants' spiritual awareness, leadership participation, and level of satisfaction to the extent to which they felt transformed after the six-week transformational leadership. This involved using close-ended and open-ended questions during the surveys in order to have a holistic view of the participants' experiences during the study both pre- and post-intervention. The next sections present the findings of the key questions from the pre-and post-surveys in terms of apparent changes in spiritual and ministry perception and participation.

1. How often are you currently engaged in ministry activities within the church (e.g., volunteering, leading groups, outreach programs)?

The target participants' perceived levels of involvement in church ministry prior to the invention were generally low. Half of the participants responded that they were not

affiliated with leadership roles in ministry or church activities, such as leading a Bible study or taking part in an evangelism effort; two users described themselves as participating frequently in leadership positions or ministry tasks. Eight of them described themselves as low involvement; a few of them stated that while they availed themselves of church services frequently, they were not very active in church activities. During the pre-test, one participant said, “I go to services, never participated in any of the church programs or ministry.”

Specifically, there was a highly significant change in the level of reported ministry involvement after the six-week course, $p < .001$. Seven participants reported that they had assumed a change of additional or broader responsibilities within the church. Such activities included moderating discussions in small groups, agreeing to be on the outreach committees, and helping with clerical work. It is in line with the changes that the transformational leadership course brought in the participants to engage the church’s mission more than before. A participant summarized it best in his or her post-test, “I have volunteered in the community outreach after learning with the program and I am happy that I can now contribute.”

The findings reveal that the course was useful in awakening participants from spiritual lethargy mainly in terms of ownership of the involvement in the ministries. A rise in the level of active participation shows that the transformational leadership model enhances responsibility and corporate ownership of the congregation.

2. On a scale of one to five, how satisfied are you with your current level of spiritual growth?

In the pre-test, participants were asked to rate how satisfied they were with their own spiritual development on a scale from one to five with one being very dissatisfied and five being very satisfied, on average the participants scored between two and three. Five, which shows respondents have their dissatisfaction with their spiritual self–development. Some of the participants found themselves in a 'rut' as much as they continued attending church without experiencing any spiritual transformation. The following example was given by one of the participants: "I've been attending this church for years, yet I do not feel that I am closer to God than I was at the beginning of it all.

The average rating at the end of the course was four which shows that satisfaction with the course increased towards the end of the course. Regarding the second question, most of the participants reported having a strong feeling of affiliation with their spiritual self. This was credited to the value given to self-auditing, prayer, canvassing, as well as other exercises that have to do with leadership that is applied in everyday life. In the post-test, one participant commented: "This course helped me and awakened my spiritual side in a way that I cannot remember for years… Yes, I am more committed and observing spiritual growth."

The social change satisfaction with spiritual growth shows that the course is helpful in offering the participants the tools and inspiration to enhance their faith. Apparently, the call to the practicing of spiritual disciplines – prayer, reflection, and reading of the scripture – helped participants cross the Rubicon of desolation and gain a fresh spiritual zeal.

3. What factors do you believe contribute to the effectiveness or ineffectiveness of your engagement in church ministry?

Some of the findings that were witnessed in the pre-test questionnaire are as follows; perceived barriers to participation in church ministry, time, leadership ability, and information on how to participate. Some of the comments included: "I do not see myself being useful in leadership roles as I do not feel I have the abilities to be a leader." "There seems not to be an actual way in which a member can be fully engaged in work of the church other than attending services."

In a similar reaction of the participants, many said they are more capable of affecting the mission of the church as found in the course. Some of the participants expressed that from the leadership development sessions, they were equipped with what they needed to lead into ministry positions. In the post-test one participant wrote, "Before the course, I limited myself to believe seriously I don't have so much to offer. But now, I feel equipped, empowered – I know I need to get more involved." Moreover, all the post-test responses stressed the fact that participants now perceive clearer organizational engagement possibilities since they became aware of them thanks to the structure of the course.

The course managed to eliminate many of the barriers that the participants stated in the pre-test. Clear instructions, leadership skill enhancement, and moments for critical self-reflection helped the participants to move past their self-images of inactivity and assume more active roles in the church. This change in attitude is captured clearly, as to how transformational leadership has helped in dismantling the non-support for ministry participation.

4. *Do you perceive any link between your personal spiritual growth and your involvement in ministry within the church?*

In the pre-test, majority of participants agreed partially with the statement indicating that their spiritual development is somehow related to their engagement in a ministry task, but they also pointed out that they never reflected or operationalized this connection. Some said that more participation in ministry yielded better spiritual development, but they did not know how to achieve that. No less than one participant stated, "I know that increased participation would likely be beneficial to my spiritual development, but what does that actually entail?"

When the participants were asked at the end of the course about the changed understanding of spiritual maturity with their involvement in the ministry, the response was positive. Some of them expressed signs of the end, such that they were able to embrace this as a task that is part of their spiritual journey and not as work that is different from the spiritual journey. One participant stated as follows: "This course enlightened me that ministry is not just an act— it's in your sanctification process. Church involvement is a part of my faith." The participants also noted increased motivation to seek a ministry as a way of spiritual growth.

The post-test responses suggest that indeed the participants were able to translate what was taught in the course and made them relate to spirituality and ministry. This allowed participants to regard their participation in ministry as a part of the spiritual development the same as leaders, thus making the course less prescriptive, more integrated, and supporting the approach based on spirituality.

5. *How do you believe the study on spiritual revitalization will influence the effectiveness of your engagement in church ministry?*

At the pre-encounter stage, participants had expectations that the study would offer help and direction on enhancing their ministry participation; however, they had high and low levels of optimism regarding what kind of change they would be prepared to make. In the pre-test, one of the participants noted that he wished this course would assist him to get more active, although he did not know how much it would affect him.

About 95% of the participants who filled out the survey at the end of the course agreed that the study had affected their participation in the ministry. Most observed that the topics covering leadership, spiritual maturity, and volunteerism have encouraged them to embrace a new purpose in life. For instance, one of the participants said, “I had so many expectations before taking this course, but I am now much more confident in my ability to contribute toward the establishment of the church and more prepared to build on what I gained in this course. Another participant said, “I never knew I was limited in my capability until I took this course, whereby I was empowered to develop my abilities in contributing to the church.

Finally, post-test responses indicate that exposure to the course had a lasting impact on participants’ attitude change toward their ministry roles and leadership potential in the church. According to the transformational leadership model, the participants were encouraged and offered practical skills as well as spiritual direction that would enable church members to be more productive and hence be fully involved in the affairs of the church.

Journal Reflections

The weekly self-reflections of the participants were solicited at the end of the six-week transformational leadership course and were insightful for their spiritual development regarding leadership and engagement in ministry.[5] Every week, members were supposed to contemplate the lessons that were being taught in the sessions and relate them to their lives as good Christians as well as their work in the church. These journals provided a wealth of qualitative data that provided insights into the profound changes at existential and psychological levels, and changes in how participants conceptualized leadership, spirituality, and community engagement.

The following analysis is derived from thematic content from the journal entries; the purpose of which is to determine how the course shaped the participants perception of leadership, spiritual development, and link to ministry.

Week One: Spiritual Compliance – "Renewing the Mind"

Spiritual compliance was discussed in the first week of the course using Romans 12:1-2 and the idea of being "transformed through the renewing of one's mind." Most participants continued the concept of spiritual compliance in their journal reflections because of being spiritually uncoordinated with God or the mission of the church.

Some of the participants wrote that prior to the start of the course, they had felt a lack of spirituality and hoped that the program would become a kind of spiritual inspiration for them. The following comments were echoed by one participant, "This week has given me a sense of how I have drifted away from the fundamentals of my

[5] W. H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville, TN: Abingdon Press, 2016).

religion; indeed, I have been going to church but not really participating in any spiritual ways; the idea of spiritual compliance is really something that has not crossed my mind for a long period."

Due to spirituality being rooted in compliance, participants reflected to a high degree, and many of them pointed to some aspects of their lives regarding which they had not practiced compliant spirituality. In one of the journal entries, the author commented on why she had stopped taking leadership positions in her church, "I felt like I was not spiritually qualified." This session made her understand that "maybe it is not about being spiritually ready, but the willingness to transform [one's] mind and be in alignment with the will of God."

In general, the first week of ES reflections helped to understand that participants began to be aware of the necessity of their personal change before engaging in the process of leading others. This recognition was the foundation that was set for many more practical leadership tips that was shared over the following weeks.

Week Two: Faith and Trust – "Walking by Faith, Not by Sight"

The second week of the course was charged with themes of faith and trust especially in the aspects of leadership transformation. To generate qualitative responses participants were asked to share their experiences and perspectives of trusting in God especially given the current state of the world and lack of certainty in personal and ministry vocations.

Several journal entries for this week had to do with the issue of faith and the difficulty of maintaining full trust in God, especially during moments of uncertainty. A

few of the participants commented, for example, one responded the following: “As for me, I have always had issues with trust, particularly when things do not turn out as I had planned and the lecture on Hebrews 11 was very insightful to me.”

Several of the participants indicated that this session made them realize conditions in their lives that they had always avoided taking risks in and within their church activities. As one participant commented, “All my life I have wanted to go into ministry but have never done it because of the fear of failing. God has been teaching me this week that sometimes it does not matter what the outcome is, or even if you know it, all that matters is to take God’s hand and follow wherever He leads.”

The theme of trust was also easy to understand by participants who experienced some issues in their daily lives. One of the journals mentioned the following: “This week I realized how much I struggle to let go and let God/run things myself, instead of letting him take control of my life/instead of relying fully on Him even in my ministry.”

These reflections from the week also exposed a process where participants were integrating the lessons of faith and trust as concepts that are real for leadership and for the development of the person. A theme that emerged later in many of the journals is that of “walking by faith,” that is, being able to take the next step in faith without necessarily having the end in sight.

Week Three: Obedience and Surrender – “Letting Go of Control”

In the third week, the themes set were obedience and surrender, which aimed at emphasizing the fact that these two aspects are very critical for spiritual leadership. Examples provided for group discussion included how far are the participants willing to

let go of their agendas, personal goals, and plans to submit to God's plan and direction not only to their lives but also more specifically in terms of their ministry callings.

From the perspectives of many participants, this week's lesson was not easy as they were entry to the zones in their lives where they had not yet been willing to surrender power. For example, one of the participants mentioned, "This week I found it challenging to relate to Abraham and Isaac but what I understood clearly was surrendering to God's plan instead of my own which is scary but as a leader, I have learned that it is possible to lead by example and submit myself to God's authority."

Some of them expressed their conflict between the need to be in charge and the belief in the submission to God's will. One of the presumptions of a certain journal entry was that the writer feared adding responsibility in the church because this would mean cutting on her time and energy; however, she learned that this week's leadership entails obedience to the call of God regardless of personal preferences.

The theme of surrendering was mentioned several times and people have noted that in most cases one needs to surrender to a divine plan to grow spiritually. The lessons that many of the participants described today include "I am realizing that leadership often means stepping back and allowing God to take over because surrender is not a sign of weakness but of faith."

Week Four: Resisting Temptation – "Staying Focused in the Face of Challenges"

Week Four dwelled more on temptation discrimination in personal life alongside in professional life as a leader. Participants were requested to think about what entices

them – attention, leadership, power, or material benefits – and how these enticements decrease spirituality as well as leadership performance.

In their journal entries, most of the participants complained of certain temptations, especially in leadership roles, which affected their reflections. Regarding the definition of the word temptation one of the participants said, “I have never really considered temptation as something that has an impact on the leadership processes, but this week made me change that perspective.” The participant continued by saying, “Yes, I think I have been tempted by those two things and possibly others as well, in the past and it is something that I should avoid falling prey to, in the future.”

Yet another common thread that was emerging in journals was the desire to opt out of risks or decision-making in leadership. One of the participants in the discussion said, “Sometimes I feel like quitting any task that seems hard and then this week makes me know that leadership is all about holding on no matter what. I should stop taking the easy way out because it is never easy.”

The lesson captioned “Resisting Temptation” also influenced the participants to reflect on the factors of accountability as well as spiritual leadership in their workplaces. One of the journals states for the record “I have proved that I require discipline and especially on religious practice due to pressures of other activities which distract me or temptations that otherwise I will not face when I am constantly on prayers and the word.”

This week’s reflections revealed that the participants were growing sensitive to the little things that can destroy leadership and spiritual development. The importance of keeping disciplined in some ways appealed to many people and they started seeing how small situations were a buildup to bigger problems, if not handled.

Week Five: Compassion and Forgiveness – "Leading with Grace"

In Week Five, it was all about compassion and forgiveness; two core principles that must characterize the life of any spiritual leader, the desire to serve and be humble. They were also requested to contemplate how they could make use of improved compassion, and forgiveness in their leadership positions.

Several participants indicated in their reflection on the journal that there was a high level of understanding of the two concepts of compassion and forgiveness in the context of personal relations in the church. One participant said, "When I read the lesson of the Prodigal Son, I can admit that I usually hold grudges even in the minimal sense, therefore, as a leader I considered I should forgive and be more compassionate despite the circumstances."

Some of the participants spoke more about the dilemma of empathy and discipline in management. One of the journal entries stated, "I have found it difficult to be compassionate to people when there is a need to correct them at the same time but this week, I have learned that it is possible to do both and not contradict each other."

Some of the participants described through examples their experience in their leadership capacity when they had given or possibly received compassion. From these reflections, they understood that the church needs empathy and forgiveness so that they can be a strong healthy supportive church family. This is what one of the participants said, "Compassion in my opinion is what makes leadership authentic." It is not striving for the accomplishment of objectives; it is about the welfare of the people you are managing."

Week Six: Perseverance and Endurance – "Running the Race with Endurance"

The themes of the final week of the course were the topics of perseverance and endurance and many participants are thinking of how they could stay on course or stay on track for their spiritual and leadership journeys, no matter what.

As will be seen in the journal entries, many participants noted that the theme of endurance was especially timely with what they are dealing with in their lives or ministry settings. One of the participants commented: "Lately I felt like my efforts in the church are useless, all the work I am doing does not bring any change… But this week I understood that persistence is the power of leadership. Leadership is not a fast progress; it is a devotion to change day by day."

Some of the participants recalled how leaders must embrace courage while grappling with challenges or making major decisions as was with the case with the dilemma between the two competing options. One of the journals once wrote, "This course has helped me to realize that endurance is as important as vision; no matter how beautiful the dreams to be achieved are, they will amount to nothing if not defended to the bitter end."

The theme of perseverance also applied to participants' individual life experiences as many of them testified of instances when they had to turn to God for strength during the low moments in their lives. There is one quote that I noticed during the participants' comments, one student wrote, "I've learned that perseverance is not simply endurance—it knows that God is in the process with you. This course has made me realize that I am capable of pushing on despite the challenges."

Summary of Learning

The six-week transformational leadership course conducted in Progressive Morningstar Baptist Church exposed participants to spiritual, leadership, and ministerial engagement. This, coupled with the use of learning circles, journals, and group activity encouraged the kind of learning that brought about personal and group transformation to counteract the problem of complacency and lack of spiritual growth as observed among the church congregation.

Perhaps, one of the important lessons learned in the course was the understanding of the correlation that exists between the spiritual development of the person and leadership. In the beginning, most of the participants perceived leadership as being separate from their spiritual process and therefore they felt ill-equipped or inactive to lead others. However, at the end of the course, they were able to draw the conclusion that spiritual leadership is embraced by their faith, which is based on trust, obedience, and service. This shift was particularly evident in the participant's willingness to take up leadership positions, to take up positions that had hitherto been reluctant to take. The biggest lesson learned was the understanding that leadership does not require proficiency, but the ability to embrace change, divine revelation, and the will of God.

The second important domain of learning was focused on the idea of faith and trust. All participants at the beginning of the study had some difficulties relating to trust in God in areas of life's uncertainty in their personal lives and their roles in the church. By going through examples in Hebrews chapter eleven and by sharing the participants' own experiences in leadership, the participants started realizing the importance of faith as an element of leadership. Through this, the boys discovered that the genuine spiritual

conduct of leaders is when they rely on God's word even when the way forward is not well-lit. This understanding thus promoted confidence in the ability to seek new ministry assignments since participants are relieved that the ministries would be in proportion to their faith as opposed to their skills.

A third set of ideas, which the reader learns from the story, is the notions of obedience and surrender. Most of the participants joined the course with a deep desire not to have their lives and ministry choices dictated to them. On the lessons of surrender, especially through the study of the story of God's obedience in the account of Genesis chapter twenty-two, where Abraham was willing to offer Isaac as a sacrifice, participants understood that leadership entails the ability to make sacrifices and yield the leadership authority of their assumed positions. They discovered that when a leader has to let go then it is not an indication of his or her ineptness, but it is actually the leadership humbling itself to God's wisdom. This insight urged many participants to take leadership positions that they had declined because they thought leadership meant you compete and get things done and then submit to the will of God.

The participants also added a value of being compassionate and forgiving, into their agendas of leadership. Adding onto the analysis of the parable of the prodigal son, participants were able to understand that alongside talking about accountability and grace, leadership is not simply about making decisions for an organizational unit or for an entire organization but rather about being concerned for the welfare of the hearts of the people within the organization. The participants agreed with the notion that leadership should be courteous and should be done with a heart of service other than force.

Last, the course transmitted to the participants the importance of hard work and sustaining spiritual and ministry endeavors. Hebrews 12:1-3 of the final week was therefore appropriate as it encouraged the participants that, for leadership to be successful, it takes time and sometimes no matter how much stuck one seems to be. Some of the participants were encouraged in their ministry work and this lesson was influential to those who usually felt down as they waited to see the results of their work but to no avail. They must know that being strong and remaining believers is the key to leadership.

In conclusion, the six-week course introduced radical transformation in the conception of leadership and ministry among the participants as well as modified the process of spiritual development. This means that through the process of linking them with the principles of transformational leadership that entails a spiritual journey, the participants developed the skills they required to become more transformative leaders in the church. The course effectively also aimed at renewing the spiritual well-being of every individual apart from the group, thus leaving every participant with the energy and focus the undertake his or her responsibilities in the church group.

Conclusion

The end-of-the-week transformational leadership training program in the Progressive Morningstar Baptist Church was a breakthrough for the participants as well as for the entire church congregation. This assessment was based on the course objectives that aimed at solving the complacent and low involvement in ministries mostly yielding leaders out of the church. Beyond these objectives, the course, which is based on leadership principles and biblical teachings along with journaling, not only achieved the

above-mentioned objectives but went beyond expectations and became transformative for the participants within the sphere of the church leadership where most of them reported adopting new and more significant roles in the church.

One of its key successes was the fact that it was based on principles of transformational leadership. Because transformational leadership focuses on the agent of change and the idealization of followers for higher performance, it served as the conceptual basis for the course. Four major factors of transformational leadership namely: inspirational motivation, intellectual stimulation, individual consideration as well as an idealized influence were integrated into each week's course by the participants to foster an understanding of what it means to lead and work in religious institutions.

Inspirational motivation helped participants to gain reassessment of their roles, missions, and visions in their church as well as their individual spiritual walks. This probably made most of the participants realize that their leadership responsibilities are a part of their spiritual journey. In so doing, this change of mindset made them keener to search for chances to contribute and be in charge; in places they had earlier been insecure and reluctant. The deliberation of faith, trust, and perseverance focusing on biblical examples of leaders and their achievements enabled the participants to imbibe the culture of leadership as a vocation and a way of motivating people to change and attain personal spiritual goals as well as collective vision.

Other forces that contributed to the success of the course include the Implementation of Intellectual Stimulation as a concept. Most participants came into the program with stereotyped notions of leadership and ministry meaning rigid positions that the participants were unable to assume. These assumptions were specifically interrogated

in the course given that participants were required to reflect critically on their spirituality and how leadership was key to the same. By doing the weekly Bible studies and group discussions, participants had to think beyond the content, and analyze it in the light of their own experience and how they could bring creativity and change in the way of leadership to serve others.

Another element that was found to be a part of Transformational Leadership was Individualized Consideration. Because each participant was given individual attention, they were able to think about their leadership style in general as well as individual weaknesses. Participants also got feedback and directions relating to individual growth needs for the entire course of the six weeks. It was possible to find that the employment of reflective journals in this regard was quite useful, given the nature of the issues under study since it enabled participants to self-reflect regarding their spiritual and leadership challenges in a non-public manner. Participants engaged in the process of journaling to find out personal opportunities for development and the course facilitator was able to encourage everyone. This kind of approach allowed the participants to be convinced of their leadership ability and potential to contribute to the growth of the church.

Finally, Idealized Influence which meant a leader must be a model to be followed regarding the promoted values was also in the focus of the given course. All the participants pointed out that based on the information delivered in the meeting, they realize that transformational leadership entails not only pointing the way but also showing it. This principle was further enhanced by what was learned from the Bible, especially in the subject areas of faith, obedience, and perseverance. They also learned that there is a great need for the exercise of integrity in the practice of spiritual leadership

together with being a role model to the people in the way of life of practicing faith. At the end of the course, several participants stated their determination to practice in their leadership the values of compassion, forgiveness, and perseverance while noting that their actions would affect the spiritual development of people in the congregation.

Apart from the aspects of transformational leadership, spiritual disciplines including prayer, reflection, and study from the Bible were equally key factors to the participants. These disciplines offered the paradigm much needed for continuous spiritual development and in the process within as well as after the course. The classes on spiritual submission, docility, and obedience made the attendees inculcate the fact that leadership is not a prerogative of domination but serving with humility while yielding to the divine plan. In the participants' journals and post-surveys, most of them explained that these disciplines allowed them to rediscover their faith and leadership from a spiritual core.

The effectiveness of the course regarding the participants' ministry involvement was impressive. As stated initially, nearly all the participants felt isolated from ministries in their church and did not know how they could meaningfully contribute to the church's mission. By the end of the course, the church explosion in the participation rate of the ministry was recorded; many were promoted to leadership positions or even enrolled themselves in other leadership roles in most church programs. The religious content and the business-oriented leadership skills provided the participants with what they required – motivation to act in the name of faith for entities credited with the mission to spiritually renew the Church. A shift in this attitude was clear from the post-surveys where the participants reported increased satisfaction with the spiritual self-change and purpose for their ministry work.

Other aspects of the course, which participants expressed that they liked, include faith and trust. Some arrived with a feeling of inadequacy to lead or even to make any significant contribution to the church as the spirit led but the lessons on trust in God's program eradicated all these fears. Using the examples of biblical characters to teach about leadership in times of doubt, participants gained a new perspective on the fact that a leader does not need to know everything himself but shares faith in God. The development of this confidence to lead based on faith appeared as a major theme in the journal reflections and interviews. The participants went to the course with this spirit trying to prepare themselves to face the hurdles in life knowing that they have their faith to pull them through.

One of the benefits of the course was the participants' increased focus on compassion and forgiveness, which contributed to the creation of a relational form of leadership. In the session on the prodigal son and the example of the need for leaders to treat other people with understanding, people had many opportunities to think about how they could become better leaders with more loving attitudes. This change of focus was especially beneficial in creating a healthier culture for the church and its members. By giving the participants knowledge that leadership goes beyond the decision-making process and encompasses the soul and emotional welfare of people around them, the participants understood the increased responsibility and concern in all their ministry assignments.

Therefore, it can be concluded that the transformational leadership course positively addressed all the course objectives of spiritual transformation and leadership training to the participants of the church. The participants left the course with a

revitalized calling to lead and more so with the knowledge and skills required to accomplish this in the church community. It is obvious that the values obtained during the course are maintained, as there are more participants in ministry engagement, deeper spirituality, and leadership accountability. With this kind of thinking and way of leadership, the church is on the right track toward being spiritually reborn and transformed to note the continual growth of its people and services to the public.

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